Licenſed,

Octob. 11. 1677.

Roger L'Eſtrange.

Licenſed,

Octob. 11. 1677.

Roger L'Eſtrange.

Festa Anglo-Romana:

OR,

L.6.93

The Feasts of the *English* and *Roman* Church, with their Fasts and Vigils.

Being an Exact and Concise Accompt of their various Etymologies and Appellations, with the Reasons and Grounds of their Celebration.

Together with a Succinct Discourse of several other Grand Days in the Universities, Inns of Courts, and the Collar and Offering Days at *White-Hall*;

Tending,

To the Instruction of all Persons in all Capacities, and the Dilucidation of several seeming Difficulties in the Ancient, as well as Modern *English* and *Roman* Calendar.

By a True Son of the Church of *England*.

London, Printed for *William Jacob*, and *John Place*, and are to be sold at the *Black Swan*, and *Furnivals-Inn-Gate* in *Holborn*.
1678.

1579:03

To the READER.

I Deſign not to Preface this ſmall Tract with a Prolix Epiſtle; for that were to make the Porch larger than the Temple; but only to acquaint you, that it is an Hiſtorical Collection of all the Feaſts (with the Faſts Vigils and Octaves) Regiſtred both in the Engliſh, and Roman Rubrick; together with their approved Etymologies, Various Names, and the True Grounds and Reaſons of their Celebration; A Treatiſe which differs from all others of this Nature that are hitherto extant, both in its Method and Compendiouſneſs; for it begins (according to the old Roman Computation of the year) at the 1ſt

of January, *and ends with the laſt of* December, *giving an account of all the Feſtivals, as they are placed ſucceſſively in the* Calendar. *And withal, I muſt Adviſe you, to avoid Confuſion, that our Feſtivals are Intituled in an Engliſh, and the Roman in an Italick Letter. And thus I leave the Reader, with theſe few neceſſary Inſtructions, to the peruſal of the Contents of this Book, which may (I preſume) tend to his more ample and plenary ſatisfaction.*

The

The TABLE.

	Pag.
New-years Day.	4
Epiphanie.	6
St. Paul.	10
January the 30th.	11
Purification of the Blessed Virgin.	12
St. Matthias.	15
Sunday.	20
Valentines-Day.	23
Septuagesima, Sexagesima, Quinquagesima, and Quadragesima.	Ibid.
Shrovetide.	27
Ash-Wednesday.	28
St. David.	29
St. Patrick.	36

Pag.

St. Joseph. 37
Annunciation of the Holy Virgin. ib.
Palm-Sunday. 39
Good-Friday. 42
Easter. 44
Low-Sunday. 51
St. George. 52
St. Mark. 53
Misericordia. 54
Phillip and Jacob. ib.
Holy-Cross. 56
Rogation-Sunday. 58
Holy Thursday. 63
King Charles Birth & Return. 65
Penticost, or Whitsontide. 67
Trinity-Sunday. 68
St. Barnabas. 69
Corpus Christi. 72
St. John Baptist. 74
St. Peter and St. Paul. 75
Visitation of Mary. 78
St. Swithins-Day. 79
Dog-Days. ib.

Pag.

Spaniſh Invaſion. 81
St. James. 86
St. Ann. ib.
Lammas-Day. 87
Gowrie's Conſpiracy. 91
Transfiguration. 94
St. Lawrence. 95
Aſſumption of the Bleſſed Virgin. 96
St. Bartholomew. ib.
Decollation of St. John Baptiſt. 97
September the 2d. the burning of London. 98
Nativity of the Bleſſed Virgin Mary. 99
Holy-rood-Day, or Holy Croſs. ib.
St. Matthew. 100
St. Michael the Arch-Angel. 102
The Apparition of St. Michael. 103
St. Luke. 104
Urſula a Brittiſh Virgin. 105
St. Simon and Jude. ib.
All Saints. 108
All Souls. ib.
Gunpowder-Treaſon Day. 110

Queen

Queen Catharines Birth-day. 119
Presentation of the Virg. Mary. 120
St. Clement. 121
St. Andrew. 123
Advent Sunday. 124
Conception of the Virg. Mary. ib.
St. Lucia. 125
St. Thomas. ib..
Christ Mass-Day. 126
St. Stephan. 128
St. John. 130
Innocents. ib.

In the Press a Printing in a Pocket-Volume, *Englands Remarks*, very much enlarged; a fit Companion for all Travellers and others.

Festa

Feſta Anglo-Romana.

HOly-Day, in the Sacred Phraſe, is the ſame as ſeparate, or ſet apart to God; being taken out of ordinary Days, and dedicated to the Holy Service of God, and his Worſhip; tho none of them are certainly declared in the New Teſtament; nor is any Chriſtian obliged to the obſervance of thoſe in the Old: But the Holy Church hath thought fit and neceſſary for the Confirmation of Faith, and the Exerciſe of the true Chriſtian Religion, that peculiar days ſhould be cull'd out of the common, whereon we ſhould

convene (Politick affairs being laid aſide) in the Publick Aſſembly, to hear God's Holy Word, and to offer up the Calves of our Lips in Prayers to, and Praiſes of the Almighty, with Reading and Meditation. Now, as there is a Holy Feaſt, *Nehemiah* the 8th, and the 10th. which our Church hath dedicated to the Religious Commemoration of ſome eminent Mercies and Bleſſings received (among which ſome Feſtivals are of a ſuperior degree, in regard of the greatneſs of the Bleſſing remembred, and the ſolemnity of the Service appointed to that purpoſe) ſo there is an Holy Faſt, *Joel* 2. ſuch as are *Aſh-Wedneſday*, *Good-Friday*, and the whole Week before *Eaſter*, which the Church hath dedicated to God's ſolemn Worſhip in Faſtings and Prayer.

The *Holy-Days* we divide into General and Particular. The General

neral are such as are generally celebrated by all Men, and term'd Solemnities; as the *Circumcision*, *Epiphany*, *Purification*, *Annunciation*, *Resurrection*, *Ascension*, &c. the Particular are solemnized by some particular Church, or some Country, call'd Commune; as those dedicated to the Apostles, or by some Bishop's Sea, Parish-Town or call'd the proper *Holy-Days* of the Place.

They are again divided (in respect of the days whereon they fall in the Calendar) into Moveable, and Fixed.

The Moveable are those, which tho celebrated on the same Week-day, have no fixed seat in the Calendar.

The Fixed are such, which fall upon divers days of the

Week, yet upon one and the ſame day of the Month.

New-Years Day.

The firſt of *January*, commonly called *New-years Day*, of the old *Roman* Account, which began the year from that day; otherwiſe the *Circumciſion of our Lord*, being celebrated eight days after his Birth incluſively, as it was on the Male-Children of the *Jews*, according to the Judaical Law, in memory of his Circumciſion, as the old Law commanded, *Geneſis* the 17th, and the 12th. when he was named *Jeſus*, (*Gr.* a Saviour) as the Angel had foretold, St. *Luke* 1.32. Circumciſion is deriv'd from the Latin *Circumcido*, which ſignifies a cutting round about; and in truth to ſpeak more properly, it is the cutting away of the *Præpuce*, or double fore-skin, which enfoldeth the

the Head, or Extremity of the *Virga Virilis*; and was perform'd with a very ſharp Stone, ordered and fitted for that uſe; and not with an Iron Knife ſteel'd, as ſome are of Opinion, tho miſtaken. It was a Ceremony Preſcribed by the Great *Jehovah*, to *Abraham*, the Father of the Faithful, and his Poſterity, who were Heirs of the Divine Promiſe, and Commanded to be ſacredly obſerved by the *Hebrews*, upon the ſevere penalty of Death; as a ſign and ſeal of the Covenant betwixt God and them, and a mark of Diſtinction from all other Nations; which Ceremony was always ſtrictly obſerv'd among them; but abrogated after the Reſurrection and Aſcenſion of our Lord Jeſus Chriſt. This Faſt is one of His Majeſties Offering-Days at Court, whereon Gold, Myrrh and Frankincenſe is offered; and being celebrated on the firſt of

January; the second is term'd the *Octave* of St. *Stephan*, the third of St. *John*, and the fourth of the blessed *Innocents*.

Epiphanie.

The next we meet with in the order of the Calendar, is *Epiphanie*, or Twelfth-day. *Epiphanie* is a Greek word, Ἐπιφάνεια, & signifies an Apparition, so called and celebrated in memory and honour of our Saviours manifestation made to the Gentiles by a miraculous Comet, or Blazing-Star, by virtue whereof, the three *Magi*, or Sages (vulgarly called the three Kings of *Colen*) were conducted to him, who, upon Discovery of that Star, came out of the *East* to *Palestine*, or *Jewry*, to adore him in the Manger, where (a Twelve-month after Christ's Birth) the first of them is (as Tradition delivers it down

down to us) nam'd *Melchior*, an aged Man, with a long Beard, who offered Gold to our Saviour, as to a King, in teſtimony of his Regality; the ſecond *Jaſper*, a Beardleſs Youth, who offered Frankincenſe, as unto God, in acknowledgment of his Divinity; the third *Balthaſar* a Black, or Moor with a large ſpreading Beard, who offered Myrrh, as to a Man, that was ready or fit for his Sepulchre, thereby ſignifying his Humanity; of which this Diſtich is extant,

Tres Reges Regi Regum tria dona ferebant;
Myrrham Homini, Unctо Aurum, Thura dedêre Deo.

Engliſhed thus,

Three Kings the King of Kings Three Gifts did bring;
Myrrh, Incenſe, Gold; as to God, Man and King.

And the Poet *Prudentius* ſings ſweetly on this Subject, in this following Tetraſtich.

Hic pretioſa Magi ſub Virginis ubere Chriſto
Dona ferunt Puero, Myrrhæq; & Thuris, & Auri;
Miratur Genitrix tot caſti ventris honores,
Seque Deum genuiſſe, Hominem, Regemque ſupremum.

And thus Tranſlated by Dr. *Spark* in his *Primitive Devotion.*

The Wiſe-men here choice Treaſures do diſpence
To Chriſt, *and* Mary, *Myrrh, Gold Frankincenſe;*
While thus aſtoniſh'd at this Glorious thing;
A Maid at once to bear God, Man, and King.

Or

Or 'tis ſo call'd from the appearing of the Holy Ghoſt in the ſhape of a Dove, at his Baptiſm, 30 years after (for this ſixth of *January* was the day of our Saviour's Baptiſm, and is Celebrated as ſuch by the Church) and therefore 'tis term'd by *Alcas Cyriacus*, an Arabick Manuſcript of Aſtronomical Tables in the Archbiſhop's Archives, in the Library of *Oxford*, *the Feaſt of* Epiphanie, *or Benediction of Waters*. On this day alſo is commemorated the firſt Miracle performed by our Saviour at the Wedding in *Cana* of *Galilee*, where he turn'd Water into Wine. The *Vigil* (or Eve of this Feſtival, ſo nam'd from *Vigilia* in Latin, *Watching*; becauſe then Chriſtians were wont to Watch, Faſt, and Pray in their Churches) was call'd in the Primitive Times, *Vigilia Luminum*; and the Ancients then were accuſtomed to ſend Lights

one to the other. This day was of old Celebrated in honour of *Augustus Cæsar* by the *Romans*, for his Conquest of *Media*, *Ægypt*, and *Parthia*, which were after added to their Empire; but the Holy Church willing to alter that Solemnity, and introduce a better, instituted this Feast of the *Epiphanie* in lieu of it. 'Tis styl'd *Twelfth-Day*, because Celebrated on the 12th day after the Nativity of the Blessed Jesus exclusively, not taking in *Christmas-Day* for one. This is also one of His Majesties Offering-days at *White-hall*.

St. Paul.

January the 25th. is kept the Festival known by the Name of the Conversion of St. *Paul*, that once bloody Persecutor of the People of God; tho through his Mercy, he afterward became the great

great Apoſtle of the Gentiles, and was Martyr'd at *Rome* for the faith of Chriſt; but inſerted in our Rubrick ſince His Majeſtie's Reſtauration, *Anno Dom.* 1664.

January the 30th.

January the 30th. A Day——*—Nigro carbone notandus*;—and not to be thought upon without Horror & Conſternation. 'Tis kept annually, as a ſolemn Faſt for the barbarous, unexampled Murder of the beſt of Kings, *Charles* the Firſt, of bleſſed Memory, and is by Act of Parliament, 12. *Car.* 2*di.* ſet apart to implore the Mercy of God, that the guilt of the innocent Blood of this Royal Martyr may not hereafter be viſited upon us, and our Poſterity, *&c.*

Purification

Purification of the bleſſed Virgin.

February the 2d. is *Candlemas-Day*, or the *Purification of the Bleſſed Virgin. Candlemas-Day* 'tis call'd from the *Saxon*, *Candlemæſſe*, the Maſs or Feaſt of Candles (the old *Saxons* term all Holy-days, Maſs-days, becauſe they were obliged to hear Maſs on thoſe days, or becauſe High Maſs was then Sung) for before Maſs is ſaid on that day, the *Roman* Church bleſſeth, deputeth, or ſets apart her Candles for ſacred uſe; which do ſerve in the Church all the enſuing year, and goes in Proceſſion with Hallowed Candles, carried by the Romaniſts, in commemoration of the Divine Light, wherewith our Saviour Illuminated the Univerſal Church, at his Preſentation, when the Good & Aged *Simeon* ſtyled him a Light to lighten the Gentiles, and the Glory

Glory of his People *Iſrael*, Luk. 2. 32. and both by *Simeon* and *Anna* proclamed to be the true *Meſſiah*. 'Tis nam'd alſo the *Purification*, from *Purifico*, to Purifie; kept in memory, both of the Preſentation of our Bleſſed Lord, and the Purification of the Holy Virgin in the Temple of *Jeruſalem*, within the ſpace of forty days after her Happy Delivery of the Holy Child, Jeſus; in obedience to the *Moſaical* Law, as it is ſet down, *Leviticus*, the 12th. and the 6th: not that the Bleſſed Virgin had contracted any Impurity by her Child-birth, which ſtood in need of Purification (being the Mother of Purity in the very Abſtract) but partly becauſe (as Mr. *Lightf.* ſays in his *Harmony of the four Evangeliſts*) that Chriſt in nothing might be wanting to the Law; and partly that this might be an occaſion for the firſt publick Declaration of him by

Simeon

Simeon and *Anna*: The *Dutch* call this Day *Lichtmiſs*, the Maſs, or Feaſt of Lights; ſee the *Saxon* Dictionary by *Summers*: and was Inſtituted by *Juſtinian* the Emperor, *Anno Chriſti* 542. Beſides, 'tis one of the four Gawdy, or Grand-Days in the Inns of Court, which ſingly fall out in every Term: *Candlemas*, or the *Purification* in *Hilary*; *Aſcenſion*, or *Holy Thurſday* in *Eaſter*; *Midſummer*, or St. *John Baptiſt*'s in *Trinity*; *All Saints*, or *Allhollandtide* in *Michaelmas* Term. Theſe four are no Days in the Courts at *Weſtminſter*: and in the Inns of Court on theſe Days double Commons are allow'd, and Muſick and Revelling on *All-Saints*: and *Candlemas-Day*, as the firſt and laſt day of *Chriſtmas*.

The Etymologie of the word may be taken from Judge *Gawdy*; who as 'tis affirm'd by ſome, was the

the firſt Inſtituter of theſe Days; or rather from the Latin *Gaudium*, becauſe they are Days of Joy, and furniſh the Tables in the Inns of Court with good Chear.

In the Colledges at the Univerſities they are uſually call'd *Gawdy*, in the Inns of Court *Grand-Days*, and at His Majeſtie's Court, *White-Hall*, *Collar-Days*; for on theſe Days at Court, the King, Knights of the Garter, and Judges wear their Collars of *S.S.* It is alſo one of His Majeſtie's Offering-days.

St. Matthias.

On *February* the 24th. (but in Leap-year the 25th) is Celebrated the Feaſt of *St. Matthias*, who was one of the 70 Diſciples, and elected Apoſtle by lot, in the room of that Arch Traytor *Judas*, after the Aſcenſion of our Bleſſed Lord:

He

He Preached the Holy Gospel in *Macedonia* (and after Travelled into *Judæa*) where he was first cruelly stoned by the *Jews*, and then Beheaded according to the *Roman* Custom, *Anno Dom.* 51. and it is also one of His Majesties Collar-Days, without Offering; here we may properly come in with our Discourse concerning *Bissextile*, or Leap-year. 'Tis term'd *Bissextilis*, because the 6th of the Calends of *March* are twice reckon'd, *viz.* on the 24th and 25th of *February*; so that Leap-year has a supernumerary day more than other years; according to that old Rhythm,

Thirty Days hath November,
April, June, *and* September;
February *hath Eight and twenty alone,*
And all the rest have thirty and one;

But

But when of Leap-year cometh the time,
Then Days hath February *Twenty and nine:*

Obſerve alſo this Latin Diſtich; tho in old Monkiſh Rhythm, regardleſs of true Quantity,

Biſſextum Sextæ Martis *tenuere Calendæ,*
Poſteriore die celebrantur Feſtæ Mathiæ.

This Leap-year is obſerved every fourth year, and was firſt invented by *Julius Cæſar*, the Perpetual Dictator of *Rome*, to accommodate and even the year with the Courſe of the Sun; and takes the name of *Julian* Account from him, who before the Incarnation of Chriſt, the ſpace of 44 years, obſerving the erroneouſneſs of the Account then in uſe; ordered the year

year to consist of 365 days and six hours which six hours, in four years time, made 24 hours, or a Civil Day, and were added to the end of *February*; and upon this account every fourth year contained 366 days, and was call'd *Annus Bissextilis*, for the reason premention'd, and the thing it self *Intercalatio*, an Interlacing or puting any odd thing between even ones, meaning the odd day in Leap-year, in which account for many years there was no sensible Error discovered; yet in process of time it was found not to be so exactly agreeable with the Sun's natural Motion; for the *Julian* exceeded the true Solar year by 10 Minutes, and 48 seconds, and caused the *Æquinoxes* and *Solstices*, yearly, to alter and change their places, and recede or fly back so many Minutes and seconds; in consideration whereof, Pope *Gregory* the

13th

13th of that Name, by the advice and assistance of *Antonius Lilius*, his Brothers, and other Eminent Mathematicians, did, in the year of our Lord 1582. correct the *Roman* Calendar, appointing the year to contain 365 days, 5 hours, 49 Minutes, and 12 seconds, and that the Vernal Æquinox which was then on the 11th of *March*, might be reduced to the 21th as it was at the time of the first Council of *Nicæa*; he commanded, that 10 days in *October* should be totally omitted, *viz.* from the 4th, to the 14th; so that the 4th day of the Month was counted the 14th. Hence it is, that the New, Foreign, *Gregorian*, or *Lilian* is 10 days before the old, or our *Julian* account. Here it is also observable, that every Leap-year (to prevent all Ambiguities that may arise at Law) it is provided by the Statute *de Anno Bissextili*, 21 *H.* 3. that the

the 24th and 25th of *February*, in Suits at Law, ſhall be accounted for one day only. *Britton* f. 209. *Dyer* 17 *Eliz.* 345. but for keeping of Fairs, it is ordered, that thoſe which uſe to be on the 24th of *February*, ſhall be kept on the 25th, becauſe the Feaſt of *St. Mathias* is not till the 25th of *February* in the Leap-year. It is call'd Leap-year from the *Dutch Loop-iare*, *qu.* Leap-year, becauſe it exceeds the bounds of other years by a day.

Sunday.

As for *Sunday* or the Lords-Day, it is the weekly Feaſt of the Reſurrection of Chriſt; not Inſtituted by him, or God himſelf, but by his own Apoſtles in the place of the rejected Sabbath of the *Jews*, for theſe enſuing Reaſons:

1. That Chriſtians ſhould not be obliged to the obſervance of Judaical

Judaical Ceremonies; but teſtifie the Abrogation of their Feaſts, and the liberty receiv'd by the coming of Chriſt.

2. That as the *Jewiſh* Sabbath did continually put them in mind of the former World finiſhed by the Creation; ſo the Lord's-Day ought to keep us in the conſtant Remembrance of a far better world begun by our Saviour, who came to reſtore all things, and make Heaven and Earth new; therefore for this Reaſon did they Honour the Laſt day, we the Firſt in every ſeven, annually.

3. In regard that the Lord roſe from the Dead on this day, and perfected the great and wonderful Work of Man's Redemption.

4. We cannot more congruouſly apprehend the Majeſty of the

the Super-eminent and Puiſſant Jeſus, by any other Creature than by the moſt reſplendent and glorious Light of the Sun, the Ruler of this day; for it is written, *Et in ſole poſuit Tabernaculum ſuum, & exiit de Tribu Judæ, cujus Signum (Leo) eſt Solare Animal.*

The Lord's-Day (when any happens) between *Candlemas*, and *Twelfth-Day*, hath no certain Name; but is call'd the firſt, or ſecond *Sunday* (on which it falls) after *Chriſtmas*; but thoſe that ſucceed the *Epiphanie*, are denoted according to the Numeral order, as the firſt *Sunday* after it is ſtyl'd the firſt *Sunday* after *Epiphanie*, the next the ſecond, *&c.* whereof there are five this preſent year, ſometimes only four, but more or fewer, according to the greater quantity of the *Intervallum majus*, tho the *Sunday* immediately preceding

Sep-

Septuageſima is ever counted the laſt *Sunday* after *Epiphanie*.

Valentine's-Day.

Valentine's-Day is on the 14th of *February*, ſo call'd from *Valentine* (Powerful, *Lat.*) a *Roman* Biſhop, whoſe Feaſt is kept this day: about this time the Birds make choice of their Mates for the enſuing year, and we among us of our *Valentines*; that is, Men and Women choſen for ſpecial Loving Friends; it ſignifies alſo Saints choſen for ſpecial Patrons for the year.

The next 4 Sundays are known by the Name of

Septuageſima, Serageſima, Quinquageſima, and Quadrageſima.

The three firſt have their Names from the Order in which they precede the 4th *Quadrageſima*, and ſo of the reſt. *Sep-*

Septuageſima was Inſtituted, as 'tis generally believ'd, for theſe three Reaſons.

1. For *Suppletion*; i.e. making up what is wanting; for becauſe ſome did not uſe to faſt on the *Friday* (and therefore *Sexageſima* was Inſtituted, as you ſhall underſtand by and by) neither upon the *Saturday*, in regard that our Saviour on that day reſted in his Grave, to denote our future Reſt (and 'tis obſerv'd by St. *Auguſtin*, that the Inhabitants of *Aſia*, & ſome others, grounding their Practice on an Apoſtolical Tradition, would not Faſt on the *Saturday*) therefore the Week call'd *Septuageſima*, was added to ſupply the ſeven days of *Sexageſima*.

2. For it's own Signification; in that thereby is ſignified unto us the

the Exile and Affliction of Mankind from *Adam* to the laſt general Conflagration; and therefore all Holy Hymns, and Sacred Anthems of Joy are intermitted by our Holy Mother the Church, during the time of *Septuageſima.*

3. To repreſent the 70 years Captivity of the *Jews* in *Babylon*: and as at that time the *Iſraelites* laid aſide their Inſtrument, ſaying, *Quomodo cantabimus Canticum Domini*, &c. ſo the Church leaves off her Songs of Praiſes during this time. *Sexageſima* was inſtituted by *Melchiades* Bp. of *Rome*, a Martyr, who flouriſhed, *An. Dom.* 311. and ordained, that none ſhould Faſt on *Friday*, becauſe of the Lord's Supper, and his Aſcenſion on that day; ſo neither on the *Sunday* (which being the firſt day of the Week) ſolemnizeth our Saviour's Reſurrection, to diſtinguiſh between

Christians, and Gentiles; therefore the Ancients (to redeem the *Fridays* in *Quinquagesima*) added this other Week to the Fast, call'd by them *Sexagesima*.

The next *Sunday* is *Quinquagesima*. The Holy Church Commands a Fast to be observ'd, consisting of 40 days, before *Easter*, styl'd *Quadragesima*, or the Holy time of *Lent*, wherein there are but 36 days, besides the Lord's-Days, on which she fasts not, for joy of the Resurrection; now to supply this Defect, four days of the foregoing Week were added to the *Quadragesimal* Fast; and afterward it was (first by *Telesphorus* Bishop of *Rome* and Martyr, who flourished, *Anno Dom.* 142. and since that by Pope *Gregory* the Great) Decreed, that all Priests should begin their Fast two days sooner, *viz.* two days before the additional four pre-

pre-mentioned; that as they preceded the Laity in Dignity, they might alſo in Sanctity and Holineſs; therefore this Week *Quinquageſima* was added to the Week *Quadrageſima*.

Shrovetide.

Next we come to *Shrovetide* or *Carneval*, which is derived from the *Saxon Shrive*, or *Shrift*, and the *Belgick Tyde* or *Tijdt*, i. e. the time of ſhriving or confeſſion of Sins; for about this time the Roman Catholicks uſe to confeſs their Sins. and receive the bleſſed Sacrament; to the end they might more Religiouſly obſerve the Holy time of Lent then immediately enſuing. 'Tis call'd *Carneval* (being a diſſolute Seaſon, or Licentious Time) *qu. vàleat caro*, becauſe then they bid adieu to eating of Fleſh, and feed on Fiſh.

Aſh-Wedneſday.

Aſh-Wedneſday is the Beginning, or Head of the Faſt of *Lent*, and was by *Gregory* the Great, (Pope of *Rome*) Dedicated to the Conſecration and ſprinkling with Aſhes (and therefore call'd in Latine, *Dies Cinerum*, or *Aſh-Wedneſday*, by the Ancients *Caput Jejunii*, the Head of Faſting, or firſt beginning of *Lent*) yet (as *Hoſpinian* affirms) there is extant an Homily compoſed by *Maximus* Biſhop of *Tours*, in *France*, with this Inſcription, *In Die Cinerum*, which ſhews the Inſtitution thereof to be before his Time, becauſe *Maximus Taurinenſis* liv'd 170 years before him, *viz. Anno Dom.* 420. 'Tis call'd *Aſh-Wedneſday*, from the ancient Ceremony of Bleſſing Aſhes on that Day, and therewith the Prieſt ſigneth the People

People on the Forehead in the form of a Croſs, affording them withal this wholſom Admonition; *Memento Homo quod Pulvis es, & in Pulverem reverteris*; Remember Man, that thou art Duſt, and to Duſt thou ſhalt return; to mind them of their Mortality, and prepare them for the Holy Faſt of *Lent*; the Aſhes uſed this day in the Church of *Rome*, are made of the Palms conſecrated the *Sunday* Twelve-month before: and formerly in the *Eaſtern* Countries, they uſually on this Day wore Sack-cloth, and ſprinkled Aſhes on the Heads of the People, which was done in token of ſincere Humiliation, and a true and unfeigned ſorrow for Sin.

St. David.

St. *David*'s, vulgarly and ludibriouſly nick-nam'd St. *Taffie*'s

Day, which is on the firſt of *March*, is a *Britiſh* Holy-Day, and obſerv'd by them very ſolemnly, in Honour and Commemoration of St. *David*, their worthy Patron, who is by their Records and Tradition, juſtified to be a Prelate of Eminent Holineſs and Auſterity of Life, a Perſon of great Learning, a moſt Florid and Eloquent Preacher of the Word of God, and Archbiſhop of *Menevy*, now taking from him the Name of St. *David*'s in *Pembrokeſhire*. He flouriſhed in the fifth and ſixth Age after the Incarnation of Chriſt, and died aged 140 years, as Dr. *Pits* teſtifieth in his Treatiſe Intituled, *De Illuſtribus Angliæ Scriptoribus*: The *Britains* on this Day conſtantly wear a **Leek**, in Memory of a Famous and Notable Victory obtain'd by them over the *Saxons*; they, during the Battel, having Leeks in their Hats, for their Military Colours

lours, and Diſtinction of themſelves, by the perſwaſion of the ſaid Prelate, *St. David.*

The firſt *Sunday* in *Lent* is call'd *Quadrageſima*, the ſecond *Reminiſcere*, the third *Oculi*, the fourth *Lætare*, the fifth *Iudica*, the ſixth *Dominica Magna*; of theſe in order.

Quadrageſima, or the firſt *Sunday* in Lent; ſo call'd becauſe it is diſtant 40 days from the grand Feaſt of *Eaſter*, containing the *Lenten* Faſt, as it was obſerv'd by the Primitive Chriſtians, in imitation of our Saviour's Faſting in the Deſart 40 days, and 40 nights; it is call'd alſo *Invocavit*, becauſe on that Day the Church ſings *Invocavit me, & ego exaudiam eum*, or that taken out of Pſalm the 90th, *v.* 3, 4. 'Tis ſtyl'd *Lent*, ſo call'd from the old *Saxons*, who nominated *March*, *Lenct Monat*, i. e.

Length-Month, becauſe the Days then begin to lengthen, and exceed the Nights. Now this Month being ſo named by our Anceſtors, when they did firſt imbibe or embrace Chriſtianity, and therewith alſo the ancient and Religious Cuſtom of Faſting; this Seaſon is peculiarly term'd the Faſt of *Lent*, by reaſon of the *Lenct-Monat*, or Month of *March*, wherein the major part of the time of this Grand Faſting always hapned. Sir *Richard Baker* ſaith in his Chronology, that it was firſt commanded to be obſerv'd here among us in *England*, by *Ercombert* the 7th King of *Kent*, in or about the year of our Lord 641. So that it is of Antiquity in this Nation, and no upſtart and new-fangled Faſt.

Then we meet with *Ember-Week*, ſo named from the Greek ἡμέρας, i. e. *Dies*; Days, by way of

of Emphaſis, the Grand Days of Faſting, as ſome are of opinion; others conceive, that they are call'd the Days of Aſhes, or Ember-Days from that as Ancient, as Religious Cuſtom of wearing Hair-Cloth, and uſing Aſhes in times of Publick Penance and Piety, or from the Antiquated uſage of eating no other Food on thoſe Days, till Night, only a Cake baked under the Embers or Aſhes, which they call'd, *Panem Subcineritium*, or *Ember-Bread*, *Turb. Cath.* Yet Sir *Henry Spelman* ſaith, *De Conciliis*, that the true and genuine word is *Imber*, from the *Saxon Imbren*, i. e. a Circle; becauſe the Ember-days move round the year, as it were in a Circle. Theſe Ember-Weeks are four in the year; and they of old, in every one of them faſted on *Wedneſday*, *Friday*, and *Saturday*, as you will find it in this ancient Couplet.

Poſt Cineres, Pentec: poſt Crucem, poſtque Luciam.
Mercurii, Veneris, Sabathi, Jejunia fiant.

That is, the next Week after *Aſh-Wedneſday, Whitſunday, Holy-Rood*, or the *Exaltation of the Croſs*, and *St. Lucie*'s Day. They are of great Antiquity in the Church, being times of Publick Prayer, Faſting and Proceſſion, and ſtyl'd *Quatuor Anni Tempora*, by the Ancient Fathers, for beſides the firſt Inſtitution of them for quarterly Seaſons of Devotion, proportion'd to every part of the year, that the intire year, & each Diviſion thereof might be bleſſed thereby; they were partly inſtituted for the ſucceſsful Ordination of *Prieſts* in the *Roman* Church, and partly to beg a Bleſſing on the Fruits of the Earth, and render thanks to God for

for the ſame; nay, beſides their anſwerableneſs to thoſe *Jejunia Quatuor*, or ſolemn Faſting-days inſtituted by the Jews, and mentioned by the Prophet *Zachary*, *ca.* 8. that we Chriſtians might not be inferior to them in ſo Holy a Duty; the Church hath aſſigned them an Excellent uſe, in imitation of the Apoſtles, *Acts* 13. 3. See a Book Intituled, *A View of the Directory*, fol. 56. Much about this time the Æquinox happens, which is an Imaginary, phancied Line, paſſing juſt between the two Poles in the midſt of Heaven, which Lines the Sun travels to twice a year (namely about the 11th of *March*, which is call'd the Vernal, and the 11th of *September*, the Autumnal Æquinox) and equals the Day and Night for length throughout the Univerſe (except with the Inhabitants directly under the Poles) and therefore term'd Equinox. The

The ſecond Sunday in *Lent* is nam'd *Reminiſcere*, from the Entrance of the 5th Verſe of *Pſal.* 25. *Reminiſcere miſerationum tuarum Domine*, &c. *Call to Remembrance, O Lord, thy tender Mercies*, &c.

The third Sunday in *Lent* is call'd *Oculi*, from the entrance of the 14th *v.* of the 25th *Pſalm*, *Oculi mei ſemper ad Dominum*, &c. *My Eyes are ever looking unto the Lord.*

March the 17th. *St. Patrick's Day*; a great Saint, Worker of Miracles, and the much honoured Patron of *Ireland*.

The fourth Sunday is call'd *Lætare*, from the beginning of the 10th *v.* of the 66th *Chap.* of *Iſaiah*, *Lætare cum Jeruſalem*, &c. *Rejoyce with Jeruſalem*, &c. It is alſo term'd *Dominica de Roſa*, from the Golden

Roſe

Roſe which the Pope of *Rome* carrieth in his hand when he walks before the People in the Temple; as alſo, *Dominica de Panibus*, or *Refectionis*; becauſe the Miracle of the five Loaves in the Holy Goſpel is explained on this Day in the *Roman* Church; but we here in *England* truly ſtyle it *Mid-Lent Sunday*.

March the 19th. in the *Roman* Church is Celebrated in Commemoration of *St. Joſeph* Confeſſor, the Husband of the Bleſſed Virgin *Mary*.

Annunciation of the Holy Virgin.

The 25th of this Month is the Feaſt of the *Annunciation of the Holy Virgin*, the Conception of our Saviour, vulgarly *Lady-Day*; and this is Celebrated in Commemoration of that moſt Happy

Happy Meſſage, or rather Embaſſy from God, which was pronounced by the Angel *Gabriel*, in which ſhe was Declar'd and Proclam'd the Bleſſed Mother of *God*, St. *Luke* 1ſt. 31, 32.

The fifth Sunday in *Lent* is call'd *Judica*, and *Paſſion-Sunday*; from the entrance of the 35th Pſalm, *Judica me Deus, Diſcerne Cauſam meam*, &c. *Judge me, O Lord! Plead thou my Cauſe*, &c. 'Tis term'd *Paſſion-Sunday*, from the Paſſion of our Lord, which is then near approaching, and was Inſtituted to prepare us worthily for the Religious Celebration thereof.

On this Day the *Romaniſts* clothe all their Crucifixes in their Churches with Mourning Colours, in remembrance of our Saviour's going out of the Temple, and abſconding Himſelf, in order to Diſpoſe

Diſpoſe us to a Compaſſion with him.

Palm-Sunday.

Palm-Sunday, *Dominica Palmarum*, or *Dominica Magna*, is the 6th and laſt Sunday in *Lent*, immediately preceding *Eaſter*. 'Tis call'd *Palm-Sunday*, or *Dominica Palmarum* (which is the ſame in Latin) from the Branches of Palm which the Jews ſtrewed under his feet, at his Triumphant Entrance into *Jeruſalem* upon an Aſs, crying *Hoſanna to the Son of* David, St. *Matth.* 21. 25. and hence it is that the Romaniſts do annually on this day, bleſſe the Palm, and go ſolemnly in Proceſſion, in honour of our Saviour's Triumph, all the people carrying Boughs, or Branches of Palm in their hands. It hath the Name *Dominica Magna*, or the Great Lord's-Day; becauſe of

of the Great and many Infallible good things that were confer'd on the Faithful, the Week enſuing; namely, Death aboliſhed, Slander and the Tyranny of Satan remov'd, by the painful and ignominious Death of our Saviour.

This is call'd the Holy-Week, becauſe Men gave over their worldly employ, Courts were ſhut up, Priſoners freed, and many Prayers and Offices perform'd by the Holy Church, in order to our Preparation for the Grand Feaſt of *Eaſter*, and the Week of Faſts, becauſe faſting was then increas'd, with Watching & Prayer, for they did lye on the ground, and when they did eat on theſe ſix days, their Food was only Bread, Salt and Water.

The next *Wedneſday* after *Palm-Sunday*, was the Day whereon the Scribes and Phariſees ſate in Coun-

Council againſt the Lord of Life; the *Thurſday* following, the *Paraſceue* (Greek) or Preparation of the Legal Paſſeover, and the Inſtitution of the Lord's Supper, that very night, which is otherwiſe nam'd *Maundy Thurſday*, quaſi *Mandati Thurſday* (being the laſt *Thurſday* in *Lent*, and firſt before *Eaſter*) from fulfilling the Mandate or Command of our Saviour, which aroſe from an ancient Ceremony frequently practis'd by Prelates in Cathedral Churches and Religious Houſes, and is in imitation of Chriſt; who on the Evening of this Day, after his laſt Supper, and before he Inſtituted the Bleſſed Sacrament, waſhed his Diſciples feet; acquainting them withal, that they muſt do ſo likewiſe to one another; which is the Mandate whence the Day takes Denomination. At the beginning of the ſaid Ceremony, Chriſt utter'd

rer'd theſe words, ſoon after he had waſhed their feet, *Joh.* 13. 34. (which are ſung as an Antiphone) *Mandatum novum do vobis, ut diligatis invicem, ſicut dilexi vos.*

Good-Friday.

The next Day is ſtyl'd *Good-Friday*, becauſe the Good Work of Man's Redemption was then Conſummated; the Cauſe of all our good, and true ground of all our joy; it being the moſt Sacred and Memorable Day of the Bloody Paſſion of Chriſt on the Croſs; which was a ſufficient Attonement or Satisfaction for the Sins of Mankind.

And here it will not be amiſs for the Reader to take notice (in order to his underſtanding it, when he meets it in Authors) that in the *Roman* Church, the Offices call'd

call'd *Tenebræ*, are Sung on *Thurſday*, *Friday*, and *Saturday*, of this Holy, or Great Week, and that in Lamentation of our Saviour's Paſſion; and becauſe theſe are ſtill anticipated in the Rehearſal, the Evening of the foregoing *Wedneſday*, *Thurſday*, and *Friday*, hath obtain'd the Appellation of *Tenebræ-Days* from the Latin *Tenebræ*, or the French *Tenebres*, Days of Darkneſs, or Dark Days, becauſe thereby they repreſent the Darkneſs that attended and accompanied our Lord's Crucifixion; and then alſo that Church extinguiſheth all her Lights; and after ſome ſilence, when the whole office is concluded, they make a ſudden great noiſe, to repreſent the rending the Veil of the Temple, and the diſorder the whole frame of Nature was in at the death of her Maker.

Their Matins alſo, or Morning-Service

Service is, on the first three days before *Easter* begun with very many Lights, but ended in Darkness; representing thereby the Night-time wherein they seized and apprehended our Saviour in the Garden *Gethsemani*; in which Office there are 15 Tapers lighted at the first, and placed in a Candlestick of a Triangular form, *viz.* as many as there are Canticles in the Office; and at the conclusion of every Canticle or Psalm, one of the 15 Tapers or Lights is put out, and so gradually, till they are all extinguished.

Easter.

The next to this great Week, that Great and High Feast of *Easter*, or the Resurrection of the Holy Jesus, after his three days Interment in the Grave, succeeds; and is styl'd *Pasche*, (*Pascha*) or *Easter*. 'Tis call'd

call'd *Paſcha*, a Paſſeover (not in memory of the Angels tranſit in *Egypt*, (the Jewiſh Paſſeover being a Holy Action appointed by God in the killing and eating of a Lamb; partly that the Church of the Jews might remember the Benefits God confer'd upon them in paſſing over the Houſes, and not ſmiting them, *Exod.* 12. 11.) but our Feaſt is celebrated in Commemoration of the Reſurrection of Chriſt; tho we ſtill retain the Name *Paſcha*, not only becauſe the Lamb that was kil'd by the Jews of old in their Paſſeover, was a true Type of the Lamb of God, Chriſt Jeſus, which was ſacrificed for Man's Salvation; but becauſe at that very time he paſſed to his Father from this World פסח *Peſach*, ſignifies *Tranſitio*, a paſſage from פסח *Paſach*, *Tranſire*, to paſs) or becauſe then there was made a paſſage from an Old to a New Life,

Life; in *Span.* nam'd *Florida a florido & vernanti anni tempore*, from the flouriſhing and Spring-time of the year in which it falls. 'Tis call'd *Eaſter*, from *Eoſter*, a Goddeſs of the ancient *Saxons*, whoſe Feaſt they kept in the Month of *April*, *Cam.* or as *Minſhew* gives it in regard that then the Sun of Righteouſneſs did riſe, as the Sun in the Eaſt; and therefore *Eaſter* comes from the Eaſt. Now this is the *Baſis* of all the Lord's-Days in the year, tho it be a Moveable Feaſt, and falls ſometimes higher, ſometimes lower, (as all the Moveable Feaſts do) but the time of *Eaſter* being known, the reſt are ſoon diſcovered; and thus you may know when *Eaſter* will fall:

Poſt Martis Nonas, ubi ſit Nova Luna requiras,
Et cum tranſierit bis Septima Paſcha patebit.

Or

Or thus,

Inde dies Solis tertia Paſcha venit.

But take it in Engliſh more plainly thus: *Eaſter-Day* is always the firſt Sunday after the firſt full Moon, which ſhall happen next after the 11 day of *March*, and if the full Moon fall on a Sunday, the Sunday after will be *Eaſter-Day*. Now tho this Rule be true enough as to the *Gregorian*, yet it is not applicable to our *Julian* Accompt, which the Table of Moveable Feaſts in the *Common-Prayer Book* Calculated for 40 years regardeth only, and muſt be followed till His Majeſty Commands another; and one reaſon is, the Preceſſion of the *Æquinoctium Vernum*, which from the firſt *Nicene* Council, to this time hath Anticipated 11 days, falling now the 10th of *March*;

March; whereas it was on the 21th. and the reaſon of this Anticipation is, that the *Julian* exceeds the Solar year 10 Minutes, and 48 Seconds, or thereabout; which cauſes the *Æquinoxes* and *Solſtices* yearly to change their Places, and go backward ſo many Minutes and Seconds. The Lunations alſo, by reaſon of the great quantity allow'd them, do every 19 years anticipate almoſt an hour and a half, and in 312 years and a half, one whole day; and therefore not exactly to be found by the Golden Number, tho on thoſe Lunations, *Eaſter* depends, as of it all the Moveable Feaſts, which is the other Cauſe of thoſe Errors, and both together the firſt occaſion of the *Roman* Emendation, whereby that Church doth always produce *Eaſter* on the Sunday following the firſt full Moon next after the *Vernal Æquinox*, according to the

the Deeree of the *Nicene Council.* This occaſion'd that Error that all the Aſtrologers were guilty of, *viz.* 5. Weeks Miſtake in 1663, and one Week in 1664; and it is the 20th time it hath ſo happened ſince 1600: but in the Years 2437, 2461, 2491, there will be 42 days Error, and ſome time afterward no leſs than 49 days; and after the Year 2698, (if the Old Calendar be ſtill retain'd) it will never agen happen according to the Rule of the Church, as before: Thus far Mr. *G. Wharton.*

Eaſter-Day, (and the reſt of the Moveable Feaſts) *Anno* 1668, according to the *Julian Accompt*, fell full as ſoon, or low in the Year, upon its neareſt Limit or Boundary, as ever it could, which hath not hapned from 1573, till this Year; nor will ſo fall out agen in 247 years, till the year 1915, which

will be 239 years from this Year, before it ſo happen.

Here you may alſo Obſerve, That *Eaſter* always falls between the 21th of *March*, and the 26th of *April*, theſe two dayes being excluded; for it never happens on, but between them. *Eaſter*-day is one of his Majeſties Offering-dayes at Court, being a Houſhold-day alſo, when the Beſant is given by the Lord Steward, or one of the other White-Staffe-Officers. All the *Holy-dayes* in *Eaſter* week are his Majeſties Collar, but not Offering-dayes.

Next follows the *Quinquageſimal* Interval of 50 dayes between *Eaſter* and *Whitſontide*, which the Primitive Chriſtians obſerv'd as an intire Feſtival, in honour of the Reſurrection and Aſcenſion of the Holy Ghoſt, with great Exultation and exceeding Joy, it contains 6 *Sundays*.

Low-

Low-Sunday.

The firſt is Low-Sunday, *Dominica in Albis*, or *Quaſimodogeniti*. 'Tis ſtyl'd *Low-Sunday*, becauſe 'tis a Low Feſtival in compariſon of *Eaſter*-Day, the preceding high Feſtival. It is the Octave of *Eaſter*-Day, nam'd *Dominica in Albis*, in regard of the Angels who appear'd at the Reſurrection in White Garments; and from the *Catechumeni*, or *Neophyts* (*i. e.* perſons lately Converted to the Faith, newly taught the Principles of Religion, but not Baptiz'd; or if Baptiz'd, not yet admitted to the Euchariſt, White Garments, (the Emblems of Innocence) which in old times they uſually put on at their Baptiſm, and in the Church on this day were ſolemnly deveſted of them; or for that thoſe who had been Baptiz'd, receiv'd then the

Biſhop's Confirmation, and put on other white Veſtments, which they wore till the next *Sunday*. 'Tis call'd *Quaſimodogeniti*, from the entrance, in the 1 *Peter*, 2.2. *Quaſimodogeniti Infantes Rationabiles ſine dolore lac concupiſcite.*

St. George.

April the 23th. is the Day Dedicated to the Memory of *St. George*, the Martyr, of *Cappadocia*, and is honoured by the *Georgians* the Inhabitants of a Country call'd *Georgia*, ſituated between *Colchos*, *Caucaſus*, the *Caſpian*-Sea, and *Armenia*, heretofore *Iberia* and *Albania*; they do highly reverence and honour this Saint. He alſo is our Patron, and the ſame Perſon that the Knights of the Garter have formerly ſo much honoured, they being alwayes, on that day only, Inſtall'd at *Windſor*. This

is

is one of his Majeſties Collar-days without Offering, at *White-Hall*.

St. Mark.

The 25th of this Month is St. *Mark*'s Day. A Feaſt in Honour of the Evangeliſt, who wrote the Life, Acts, Miracles, Death and Reſurrection of our Saviour Chriſt. He was the firſt Prelate of *Alexandria*, where he Taught the Goſpel, and alſo all over the adjacent Regions from the Country of *Ægypt* to *Pentapolis*. He was Martyr'd at *Alexandria* in the time of the Tyrant *Trajan*, which was thus executed. They faſtned a Cable-Rope about his Neck, wherewith they dragg'd him from the place call'd *Bucolus*, to another term'd *Angels*, where the raging Idolaters burned him to aſhes, (againſt whom he preached) *Anno Domini* 63. and was Interred at *Bucolus*.

præmention'd. This is one of his Majesties Collar-dayes without offering.

Misericordia.

The second *Sunday* after *Easter* is term'd *Misericordia*, from the Entrance of the fifth Verse of the 32 *Psalm*, *Misericordia Domini plena est Terra*, &c.

Philip and Jacob.

May-Day, or St. *Philip*, and St. *James*, vulgarly, but falsly call'd *Philip and Jacob*; (*Philip* is a *Greek* word, and signifies a Lover of Horses. *Jacob*, *Hebr.* a Supplanter, *May-day* 'tis call'd, because the first of *May*, a day of Mirth and Jollity among the Common Herd, and *Philip* and *James*, because dedicated to the two Apostles and Martyrs of that name. The former of the City of *Bethsaida*, who preathe

ched in *Phrygia*, and Converted the Eunuch *Candaules*. It is affirm'd by ſome Authors, that he ſent 12 Diſciples into our Country of *Britain*, to work the Converſion of them. In concluſion, the *Pagans* ſeized him, and put him to the Ignominious death of his Lord and Maſter, at the City *Hierapolis*, about the Year of our Lord, 53.

The later, *viz.* St. *James* the Leſſer, (*James* is a Name wreſted from *Jacob*) was Son to *Alphæus* and Pen-man of that Excellent Epiſtle which goes under his Name; for his Wiſdome and Piety ſirnamed *the Juſt*. He was created Biſhop of *Jeruſalem* after the Aſcenſion; and Governed that Church 30 years compleat; where he was moſt Inhumanely firſt ſtoned, and afterward being placed on the Top of a Pinacle of the Temple, precipitated

from thence, and being half dead, and his Thighes broken, and lifting up his hands to *Heaven*, he was knock'd on the head with a great Fuller's Club; this Bloody Butchery was Executed on this Saint in the Seventh Year of the Sanguinary Emperour *Nero*. This is also one of his Majestie's Collar-days without Offering.

Holy Cross, or *Holy-Rood-day*.

May the 3d, is *Inventio Crucis*, *i. e.* the Invention of the *Holy-Cross*, or *Holy-Rood-day*, and is in the *Roman*, tho not in our Rubrick; of which there are two call'd *Holy-Rood*-dayes, *viz.* this, being on the 3d. of *May*, and the Exaltation of the Cross on the 14th of *September*. 'Tis a Feast in Commemoration (as the *Romanists* believe) of the Miraculous and Wonderful Invention, or finding out the *Holy Cross*,

Croſs, on which the Bleſſed Jeſus ſuffered, by St. *Helen*, the Mother of *Conſtantine* the Great, after it had been conceal'd and buried in the Earth by the Painims, the ſpace of 180 years, in place whereof they had erected a Statue to their wanton Deity, *Venus*. 'Tis called *Holy-Rood-Day*, and *Holy Croſs*, becauſe of the great Sanctity it receiv'd, by touching and bearing the Oblation of the moſt precious Body of Chriſt, and *Rood* is an old *Saxon* word, ſignifying a Croſs, or the Image of Chriſt on the Croſs, being compos'd generally of Wood, and erected in a Loft for that purpoſe, juſt over the paſſage of the Church into the Chancel. *Fuller*.

The third Sunday after *Eaſter* as it falls in courſe here, is ſtyl'd *Jubilate*, from the beginning of Pſalm the 65. *Jubilate Deo omnis Terra*, &c.

The fourth Sunday *Cantate*, from the entrance of the 98th Pſalm, *Cantate Domino Canticum Novum*, &c.

May the 14th. our moſt Gracious and Soveraign Princeſs *Donna Catarina* Landed at *Portſmouth*, in order to the confirmation of her ſolemn Nuptials, with His Majeſty our Dread Soveraign, *Charles* the Second, whom God long preſerve in health and happineſs.

Rogation-Sunday.

Next follows *Rogation-Sunday*, the fifth Sunday after *Eaſter*, (the Week following is call'd *Rogation-Week*, or *Vocem Jucunditatis*, the Inſtitution or Reſtauration whereof, is by Hiſtorians attributed to *Claudius Mamertus*, or *Mamercus* Biſhop of *Vienne* in *France*, *Anno Dom.* 452. or as ſome ſay, 466. being

being the fifth Sunday after *Easter*, from the like entrance *Vocem Jucunditatis annunciate & audiatur*, &c. and *Rogation Sunday*, or Week, which is always the next but one before *Whitsunday*, *à Rogando Deum*, as being once (tho we cannot affirm that now) Consecrated above all other Weeks of the year in an extraordinary manner, unto Prayers, Litanies, and Supplications, (and are still enjoyn'd by the Church to all persons among the Roman Catholicks on *Monday*, *Tuesday*, and *Wednesday*) with Abstinence from flesh, for these Reasons: First, for a Devout Preparative to the Feast of Christ's most glorious Ascension, and Pentecost, which is shortly after. 2. Because the fruits of the Earth are tender, and in danger, being in the Blossom. 3. For that much about this time of the year, Monarchs and Potentates

begin

begin to undertake their Wars; upon both which Conſiderations, all Good and Pious Chriſtians have great Reaſon to be frequent with God in Rogations and Prayers, at this time, particularly; and for this cauſe it is, that the Solemnization of Matrimony is prohibited by the Holy Church from the firſt day in this Week, until *Trinity* Sunday following. The *Belgians* or *Dutch*-men call it *Cruys-Week*, that is, Croſs-week; and ſo 'tis alſo nam'd in ſome Parts of *England*, becauſe the Prieſt on theſe days goes in Proceſſion with the Croſs before him.

In the old *Saxon* 'tis nam'd *Gangdagas*, *i. e.* Dayes of Walking or Perambulation. In the North of *England* Gang-week, from the ganging or going in Proceſſion (for *Gang* there, as well as in the *Saxon*, ſignifies to go) from an Antient and Commendable Cuſtome

(tho

(tho diſcontinued in the time of the late Unnatural Rebellion) to make Perambulations and Proceſſions with the Young Children in every Pariſh and Townſhip with us, to view and underſtand the Ancient Limits and Boundaries of every Pariſh, to prevent all manner of Incroachments, Contentions and Suits at Law. In the Inns of Court 'tis known by the name of Graſs-week, becauſe the Students Commons on ſome days that Week, conſiſt much of Salads, hard Eggs, and Green-ſauce.

The *Robigalia* and *Ambarvalia* of the Antient *Romans*, did, after their *Heatheniſh* manner, in ſomething, reſemble theſe Inſtitutions; They were call'd *Robigalia*, from *Robigus*, one of their numerous Deities, to whom they aſcribed the preſerving of Corn from Blaſting, therefore theſe Feaſts were ſacred

to

to him particularly. And *Ambarvalia, quòd victima arva ambiret*, becauſe the Sacrifice to be offered at that time did walk round the Fields.

May the 21th. 1662. K. *Charles* was Married at *Portſmouth* to *Donna Catarina, Infanta* of *Portugal*, by *Gilbert* Biſhop of *London*.

May the 22. is a Feaſt dedicated by the *Romaniſts* to one *Julia*, a Holy, Devout Virgin, and is placed in their Rubrick, not mention'd in our Calendar.

Holy Thursday, or Ascension-Day.

The next Feast celebrated by our Holy Mother the Church, is *Holy-Thursday*, or *Ascension-Day*, which is the 40th day after *Easter*, or his Resurrection, call'd *Holy-Thursday*, because so Holy a Work was perform'd on this Holy-day; and *Ascension-day*, in memory of our Saviour's Ascension into Heaven, in the sight of his Apostles and Disciples then present, *Acts* 1. 9. there to prepare a place for all true Christians, being preceded by whole Legions of Angels, and attended by Millions of Saints, whom he had discharged & set at large out of their imaginary Prison of *Limbo*: (as the *Romanists* fondly conceive) In short, and in truth, this Festival of Christ's Ascension, is the Consummation of all he did

and

and taught, during his Reſidence here upon Earth, and therefore it was (not without great reaſon) termed by the Antients, *Felix Clauſula totius Itinerarii Filii Dei*, the Sabbath, or Conſummation of all his labour in the Great and ſtupendous Work of Man's Redemption. This is one of his Majeſties Offering-dayes.

Next comes the 6th Sunday after *Eaſter*, call'd *Exaudi*, from the beginning of the 27th Pſalm, *Exaudi Domine vocemmeam*, &c.

The Week after Aſcenſion-Day is Expectation-Week; for now the Apoſtles were earneſtly expecting the promiſe of our Lord; *If I go away, I will ſend the Comforter to you*, Jo. 16. 7.

King

King Charles 2d. Nat.

May the 29th is Celebrated upon a double account, first in Commemoration of the Birth of our Soveraign King *Charles* the Second, the Princely Son of his Royal Father *Charles* the First of happy Memory, and *Mary* the Daughter of *Henry* the 4th, the *French* King, who was born the 29th day of *May*, *Anno* 1630. and also by Act of Parliament 12 *Car.* 2. by the Passionate desires of the People, in Memory of his most Happy Restauration to his Crown and Dignity, after 12 years forced Exile from his undoubted Right, the Crown of *England*, by Barbarous Rebels and Regicides; and on the 8th of this Month his Majesty was with Universal Joy and great Acclamations Proclaim'd in *London* & *Westminster*, and after throughout

out all his Dominions; the 16th he came to the *Hague*; the 23th with his two Brothers Embarqued for *England*, and on the 25th he happily Landed at *Dover*, being received by General *Monk* and ſome of the Army; From whence he was, by ſeveral Voluntary Troops of the Nobility and Gentry, waited upon to *Canterbury*, and on the 29th 1660, he made his Magnificent Entrance into that *Emporium* of *Europe*, his Stately and Rich *Metropolis*, the Renowned City of *London*. On this very day alſo *Anno* 1662. the King came to *Hampton-Court* with his Queen *Catharine* after his Marriage at *Portſmouth*, as is before mention'd. This as it is his Birth-day is one of his Collar-days without Offering.

Pentecoſt or Whitſunday.

After this ſucceeds the Grand Solemnity of *Pentecoſt* or *Whitſunday*. *Pentecoſt*, from the *Greek*, becauſe 'tis the 50th day from *Eaſter* or *Chriſt*'s Reſurrection; and *Whitſunday*, or *White-Sunday*, from the *Catechumeni*, who were apparell'd in White Garments, and on the Eve of this Feaſt admitted to the Sacrament of Baptiſme. But *Verſtegan* affirms, That it was of old nam'd by our fore-fathers, *Wied*-Sunday, or *Wihed*-Sunday, becauſe *Wied* or *Wihed*, in the *Saxon* Tongue, ſignifies Sacred. Now this Feſtival was antiently celebrated among the *Jewes* on the 50th day after the Paſſeover, in the memory of Promulgation of the Divine Law of God on Mount *Sinai*; and our *Whitſunday* is kept 50 dayes after *Eaſter* by all

True

True and Good Chriſtians; to commemorate the Miſſion of the Holy Ghoſt, on that day, (which deſcended on the heads of the Apoſtles, in Tongues reſembling fire, *Act.* 2 3.) who is the only and moſt Infallible Interpreter of the Divine Law. This is one of his Majeſtie's Offering-dayes, and a Houſhold-day when the Beſant is given by the Lord Steward, or one of the other White Staff-Officers, and all the Holy-dayes, in *Whitſun-Week*, are Collar-days without Offering.

Ember-Week follows *Whitſun*-day, which is one of the 4 Grand Seaſons of the Year, as is before ſpecified at large.

Trinity-Sunday.

Trinity-Sunday falls next in courſe, (which is always the Lord's day

day following, and the *Octave* of *Whitsunday*) so nominated in Honour of the most Blessed Trinity; and to signifie unto us. that the holy Works of our Redemption and Sanctification, which were then Consummated, are common to all Three Persons in the Trinity. This Festival was first Instituted by *Gregory* the 4th, who then sate in the Episcopal Chair, in the year of our Lord 827. It is one of his Majesties Offering-days at *White-Hall.*

St. Barnabas.

June the 11th. St. *Barnabas* the Apostle comes next in the Calendar; commonly call'd *Barnaby.* The Name is *Hebrew*, signifying *Son of the Master, of Prophecy*, or *of Comfort.* The proper Name given him at his Circumcision was *Joses*, for *Joseph*, by a sweeter Termination

mination, or Cadence: From the Apoſtles he received the Sirname of *Barnabas*; He was born in the Iſle of *Cyprus*, an Iſland in the *Mediterranean*, between *Cilicia*, *Syria*, and *Ægypt*, whoſe Anceſtors fled thither for their greater ſafety, in the Tumultuous and Diſtracted Government of *Antiochus Epiphanes*, or as ſome imagine, when *Pompey* with his *Romans* Conquered *Judæa*. He deſcended of the Tribe of *Levi*; his Parents were Opulent, and Pious; he was committed to the Tutelage of the Great Doctor of the Law, *Gamaliel*, at whoſe Feet he was educated with his Fellow-Pupil St. *Paul*. He was an Eye-witneſs of the Miracle in the Cure of the Paralytick at the Pool of *Bethesda*, which ſoon convinced him of the Divinity of our Saviour. He was one of the 70; ſold all his Lands on Earth to Purchaſe in Heaven; and when God

gave

gave *Saul* his *Fiat* for an Apoſtle's Place, they two were Joynt-Commiſſioners for the Church, Fellow-Travellers, Conſorts, and Zealots for Chriſt, *&c.* Dr. *Brough* on the Feſt: And both Preached the Goſpel in *Seleucia*, *Salamis*, *Paphos*, *Cyprus*, *Perga* in *Pamphilia*; and here *Mark* the Son of *Barnabas* his Siſter *Mary*, whom they took with them, as their Miniſter and Attendant, weary of this Troubleſome, Itinerant Life, departed from them, (which occaſion'd the unhappy Difference between theſe two Apoſtles *Paul* and *Barnabas*) afterwards they Travell'd to *Iconium*, *Lyſtra*, *Derbe*, and ſo back to *Antioch*, and then they parted with ſome diſcontent, becauſe *Barnabas* would take his Couſin *Mark* with him, which St. *Paul* denied, by reaſon of his weak Deſertion, and he went to *Silas*, but *Barnabas* with his Couſin *Mark* to his own Coun-

try

try *Cyprus*, though ſome ſay *Rome*, but 'tis moſt probable *Cyprus*, in the laſt period of his Life, where he Converted great numbers; but ſome *Syrian* Jews coming to *Salamis*, where he then was furiouſly ſet upon as he was Teaching in the Synagogue, in a Corner whereof they ſhut him up till night; then brought him forth, and after unexpreſſible Tortures, ſtoned him. This *Barnaby*-day, or thereabout, is the Summer Solſtice or Sun-ſted, when the Sun ſeems to ſtand, and begins to go back, being the longeſt day in the year; about the 11th or 12th of *June*; it is taken for the whole time, when the days appear not for 14 days together either to lengthen, or ſhorten.

Corpus-Chriſti.

June the 14th is *Corpus-Chriſti*-day, that is the Feſtival of the Body of

of our Lord, a Feaſt that owes its Inſtitution to *Urban* the 4th Prelate of *Rome*, about the year of God 1264. in honour of the Body of Chriſt, or Bleſſed Sacrament of the Altar. On this Day in all Catholick Countreys, during the Octave of this Feaſt, and the Sacrament is moſt ſolemnly carried about in Proceſſion, to be adored by the People; the Prieſts and they all Expreſſing their Devotion in Hymns, Songs, and Prayers, accompanied with all the Teſtimonies of Pious Affections (as they term it) as Muſick, Lights, Flowers ſtrewed all along the Streets, their richeſt Tapeſtries hung out upon the Walls, *&c.*

The next Sunday is the firſt Sunday after Trinity, and the Sundays after are call'd 1ſt, 2d, 3d, *&c.* according to their Numeral order, from their ſucceſſion

of Trinity, till the 1ſt *Advent-Sunday.*

St. John Baptiſt.

The 24th of *June* is *St. John Baptiſt's*, or commonly *Midſummer*-Day, which needs no interpretation. The Name *John* in Hebrew is *Gracious*, and *Baptiſt* is a Greek word, ſignifying *Waſher* or *Dipper*, by way of Eminence; becauſe he Baptized our Saviour in the River *Jordan*, and was the firſt that Baptized. This Feſtival is in Commemoration of St. *John*, the Son of *Zachary* and *Elizabeth*, who was one of the Tribe of *Levi*, and he that ſhewed us the Lamb of God, who taketh away the Sins of the World; yet was this Devout and Auſtere Saint, the Præcurſor or Fore-runner of our Saviour, beheaded by *Herod* the Blood-thirſty Tetrarch, at the deſire and requeſt of

of *Herodias* (the Relict of his Brother *Philip*) *Anno Dom.* 30. This is one of His Majeſtie's Offering-Days at *Whitehall*, and the day appointed for the Election of the two Sheriffs of *London* and *Middleſex*.

St. Peter and St. Paul.

On the 29th of *June* is celebrated the Feaſt of *St. Peter* and *St. Paul*. *Peter* in the Greek ſignifies a Stone, or Rock; *Paul*, Hebrew, Wonderful, or worſt; but Cardinal *Baronius* derives it from the Latin, and makes it ſignifie Little, or Humble. They are both joyned in one Solemnity for theſe Reaſons; becauſe they were both Principal and Joynt Co-operators under our Lord and Saviour, in the Converſion of the World; it falling to St. *Peter*'s lot to Convert the Jews, and St. *Paul*'s, the

Gentiles; for this Cauſe St. *Paul* was nam'd the Apoſtle of the Gentiles; as alſo in regard they were both Martyr'd at *Rome*. St. *Peter*, the Chief and Head of the Apoſtles, Preached the Goſpel in *Pontus*, *Cappadocia*, *Bithynia* and *Galatia*, and at laſt at *Rome*, where he was diſgracefully Crucified under that Tyrant and Monſter of Men, *Nero*, with his Head downward; for according to Tradition, it was his own deſire, and there he was alſo Interred.

St. *Paul*, whoſe former Name was *Saul* (Hebr. *Lent of the Lord*, or as ſome will have it, *Fox*) before his Converſion; being a violent Perſecutor; when St. *Stephan* was ſtoned; kept the Murderers Cloaths; and when cruel Commiſſioners were ſent to Scourge, Kill and ſlay all that called on the Name of Chriſt, he carried the Letters,

Letters. He was a Jew born, brought up at the feet of *Gamaliel*, Learned and (his Principle pardoned) Conſcientious too. The Voice of our Saviour to him out of Heaven, *Acts* 9. 38. with a Light, ſtrook him blind, and down, and did both unhorſe and un-Jew him. He ask'd, and was directed what courſe to ſteer; goes to *Ananias*, and receives at once his Sight and Baptiſm; and thenceforth the World becomes his Charge, and Conqueſt; and the Gentiles his ſpecial care. Being thus called after Chriſt's Aſſumption, and Regiſtred in the Catalogue of his Apoſtles, he Preached the Goſpel (the Profeſſors whereof he formerly perſecuted with ſo great fury and heat) from *Jeruſalem* to *Illyricum*, *Spain* and *Italy*, and was beheaded by the bloody Sword of the Emperor *Nero*, on a Sunday, being the third Calends.

of *July*, or the 29th of *June*, according to our *Julian* Computation, and ſo was alſo St. *Peter*; now as they both ſuffered, they both lye buried together. This Day the Church keeps, and we moſt concern'd (his Gentile-Converts) have greateſt cauſe of all to obſerve to his Memory, but to thy Glory, O Chriſt! Dr. *Brough* of the Holy Feaſts and Feſtivals of the Church of *England*. This is one of the King's Collar-days without Offering.

Viſitation of Mary.

In *July*, the firſt we meet with, is the *Viſitation of Mary*, inſtituted and obſerv'd by the Church of *Rome*, in Honor of the Mother of God; and in Memory of her viſiting St. *Elizabeth*, after ſhe had Conceiv'd the Son of God; at whoſe preſence, St. *John the Baptiſt*

tiſt leaped in the Womb of his Mother, St. *Luke* 1. 41. This is a Feſtival in the *Roman* Rubrick, not in ours.

St. Swithin's-Day.

On the 15th of this Month is St. *Swithin*'s-Day (*Swithin* Saxon comes from the old Engliſh *Switheahn*, that is, very High, as *Celſus* with the *Romans*.) This name was taken up in Honour of St. *Swithin*, the Holy Biſhop of *Wincheſter*, about the year of our Lord 860, and call'd the Weeping St. *Swithin*; for that about this time *Præſepe & Aſelli*, two Rainy Conſtellations in the Sign *Cancer* ariſe Coſmically (that is together with the Sun, or in the ſame Degree of the Ecliptick with him) and commonly cauſe Rains. *Cambden.*

Dog-days, *Dies Caniculares*, or

Sirius; certain days that begin toward the latter end of *June*, and end the latter end of *Auguſt*, ſo call'd of *Canicula*, the little Dog-ſtar, which then riſeth with the Sun, being Predominant, and greatly increaſeth his heat, during the time of its Reign.

'Tis nam'd *Sirius* from the Greek, Σείριος, ἀπὸ τῦ σειρᾶνειν *h.e. Siccando*, to dry up; *Propterea quod & fluvios & fontes nimio calore exiccet*, becauſe it dries up the Rivers and Fountains by its Exceſſive heat; *vel* ἀπὸ τῦ σειρῶν *ab evacuando*, from evacuating, *quod Corpora noſtra ſudoribus evacuet*; becauſe it cleanſeth our Bodies by ſweat.

Here I preſume we may appoſitely inſert an account of the *Spaniſh Invaſion*, abſtracted out of Hiſtory; becauſe they were

were Engaged, and Discomfitted this Month,

In the 21th year of the Reign of Q. *Eliz.* *Anno Dom.* 1588. the *Spanish* Invasion hapned; Their Navy consisted of 130 Ships, in which there were 19290 Soldiers, 8050 Marriners, 2080 Gally-Slaves, 2630 Great Ordnance, and for the greater Sanctification of the Action, 12 of their Vessels were call'd by the Names of the 12 Apostles. The Commander in Chief of the Fleet, was *Don Alphonso*, Duke of *Medina*; the next in Authority was *Martin Recalde*, an Able Seaman. They came out of the *Groyn* in *May*, but were dispersed, and the Queen in the mean time made the following Preparations; the Lord *Charles Howard* Lord Admiral of her whole Navy, and Sir *Francis Drake* Vice-Admiral, were to be ready at *Plimouth*;

the Lord *Henry Seymor* (ſecond Son to the Duke of *Somerſet*) with 40 Engliſh and Dutch Ships to guard the Coaſts of the *Netherlands*, and keep the Prince of *Parma* from coming forth for Land-Service. There were placed along our Southern Coaſts 20000 Soldiers, and two Armies of Trained Men Levied, the one commanded by the Earl of *Leiceſter*, conſiſting of 1000 Horſe, and 22000 Foot, who pitch'd his Tents at *Tilbury*; over the other (appointed as a Guard to Her Majeſties Royal Perſon) conſiſting of 24000 Foot, and 2000 Horſe, the Lord *Hunſdon* was General.

Now all things on both ſides being in a readineſs, the *Spaniſh* Navy ſet forth in *May*, as before, but were drawn back and diſtreſſed; and their firſt Appearance was *July* the 21th. The Admiral

of

of *England*, coming out of *Plimouth*, ſent a Pinnace, nam'd, *The Defiance*, before; which, by a Great Shot, Challenged the *Spaniards* to Fight, and they ſpeedily fell to it, but the *Engliſh* had the better.

The 23th of this Month they had a ſecond Fight, where there was little hurt done by the *Spaniards*; the 24th they reſted on both ſides, and the 25th which was St. *James* his Day, they fell to it the third time, and the *Engliſh* got the better; after which the *Spaniards* held on their Courſe, and turn'd no more upon us.

The 27th of the Month, towards evening, the *Spaniards* caſt Anchor near *Calice*, the *Engliſh* then having 140 Ships; tho but 15 of them bore the brunt of the Battle.

The

The 28th the Lord Admiral made eight of his worſt Veſſels Fire-ſhips, and ſent them in the Night to the *Spaniſh* Fleet; at the ſight whereof, they made a hideous noiſe, cut their Cables with great confuſion and aſtoniſhment.

The *Spaniſh* Navy being now deſtitute of many neceſſary Proviſions, and no hope of the Prince of *Parma*'s Aſſiſtance, reſolv'd for *Spain* Northward, in which they loſt many Ships and Men; the *Engliſh* Navy ſtill purſued cloſely, till they were fain to leave them, for want of Powder.

Thus this Invincible *Armada*, (for ſo it was ſtyl'd in a *Spaniſh* Bravado) that was three whole years preparing, in the ſpace of one Month was often beaten, and at length put to flight; many of their men ſlain, above half their Ships

taken

taken and ſunk; not above 100 of the *Engliſh* miſſing at the moſt; not ſo much as a Ship, but *Cock*'s ſmall Veſſel; thus ſailing about all *Britain* by *Scotland*, the *Orkneys* and *Ireland*, they return'd to *Spain* with as great diſhonour, as they ſet out with Oſtentation; for indeed, *Mendoſa* in *France* Triumphed before the Victory in Print. Now Q. *Elizabeth* for this Happy Succeſs, appointed Prayers and Thankſgiving in all Churches throughout *England*; and She (as it were in Triumph) came in Perſon attended with a numerous Train of her Nobility into the City, went into the Cathedral of St. *Paul*'s (where the Banners taken from the Enemy were publickly expoſed to the view of Spectators) and there gave thanks to Almighty God in a moſt humble manner, for ſo great a Deliverance from, and defeat of a Foreign Enemy.

St. James.

July the 25th, is the Feaſt of St. *James* (Hebr. the ſame as *Jacob*) the Apoſtle, ſirnamed the Greater, Brother to St. *John*, the Sons of *Zebedee*, who was both an Apoſtle, and Martyr: This is he that Taught the Goſpel to the 12 diſperſed Tribes; and was Murdered by the Sword; or (as ſome ſay) Beheaded in *Judæa* by *Herod Agrippa*, *Anno Dom.* 45. where he was buried, and conſequently the firſt of the 12 Apoſtles that was tranſlated to the Kingdom of Chriſt.

This is one of the King's Collar-Days without Offering.

St. Anne.

The next day, being the 26th, is by ſome People Celebrated to the

the Memory of St. *Anne* (Hebr. *Gracious*) who was the Holy Mother of the Bleſſed Virgin. This Day is not in our, but the Roman Rubrick.

Lammas-Day.

Auguſt begins with a Feaſt; the firſt, being call'd *Lammas-Day*, the *Gule*, or *Yule* of *Auguſt*, St. *Peter ad vincula*, or St. *Peter*'s Chains. 'Tis nam'd *Lammas*, qu. *Lamb-maſs*; becauſe on that Day in the time of Popery here among us in *England*, the Tenants that held Lands of the Cathedral Church in *York* (which is Dedicated to St. *Peter ad vincula*) were obliged by their Tenure on that day, to bring a live Lamb into the Church, whil'ſt they were ſinging *High-Maſs*, or (as ſome conceive) it may take its Derivation from the *Saxon*, *Hlarmaſſe*, i. e. *Loaf-Maſs*, or *Bread-Maſs*

Maſs ſo call'd, as a Feaſt of Thankſgiving to God for the firſt fruits of the Corn, and it ſeems hath been obſerv'd with Bread made of new Wheat; and accordingly it is a Cuſtom in ſome Places, for Tenants to be bound to bring their Lord that years Wheat, on or before the firſt of *Auguſt. Ham. Reſol.* 2. 6. *Quæries p.* 465.

'Tis call'd the *Gule* or *Yule* of *Auguſt*, which ſome Conjecture to be only a Corruption of the *Britiſh* word *Gwyl-Awſt*, that is, the Feaſt of *Auguſt*. Others again conceive (and I think more truly) that *Gule* comes from *Gula* in Latin, or *Gueule* in French, a Throat; and *St. Peter ad vincula* for this Reaſon following, which you have in *Durand's Rationali Divinor.* l. 7. Ca. *De feſto Sancti Petri ad vincula*: (a Catholick Story) that

that one *Quirinus* a Tribune of *Rome*, had a Daughter who was troubled with a painful Diſeaſe in her Throat; and therefore, (I preſume, other means failing) Addreſſed himſelf to his then Holineſs *Alexander* the 6th of that Name, from St. *Peter*; and deſir'd to borrow or ſee the Chains that St. *Peter* was chained with under *Nero*; which Requeſt being obtain'd; his Daughter kiſſing the ſaid Chains, was as miraculouſly, as Immediately cur'd of her Malady——(*Credat Judæus Appella*, ——*Non Ego*)—— whereupon *Quirinus* with his whole Family turn'd Chriſtians, and were Baptized: *Tunc dictus* Alexander Papa (as *Durand* hath it) *hoc Feſtum in Calendis* Auguſti *Celebrandum Inſtituit, & in Honorem Beati Petri Eccleſiam in Urbe Fabricavit, ubi Vincula ipſa repoſuit, & ad vincula Nominavit, & Calendis* Auguſti

Dedi-

Dedicavit; ſo that this Day being before only known by the Name of the Calends of *Auguſt*, was afterward upon this very occaſion termed, either of the Inſtrument that wrought this Miracle, the Day of St. *Peter ad vincula*, or of the part of the Daughter, namely, the Throat, whereon the Miracle was wrought, the *Gule* of *Auguſt*. This day is kept by the Papiſts, as they ſay, in Honour of thoſe Chains, wherewith *Herod* cauſed St. *Peter* at *Jeruſalem*, to be bound, from which he was diſengaged by the Angel of God, *Acts* the 12th. by the ſole Touch whereof, not only the fore-mentioned, but many other Miracles were wrought; nay, ſome of that Church are ſo ſuperſtitiouſly Credulous, as to believe their Miraculous joyning together many years after into one intire Chain, with thoſe Iron Fetters wherewith the

the Holy Apoſtle was loaden, when he was Impriſoned at *Rome.*

Auguſt the 5th. in ſome of our ancient Calendars, is known by the name of *Gowrie's Conſpiracy*, and tho now omitted, (the reaſon thereof you ſhall ſoon underſtand) yet it was kept very devoutly in the Reign of King *James*, as a Day of Thankſgiving to the Almighty for his Deliverance from the Treacherous Conſpiracy of the *Gowries* in *Scotland.*

The Story runs thus, as *Baker* relates it in his Chronicle, *p.* 382. out of which take this Abſtract. The Earls *Gowry*, *Marre*, *Lindſey*, and others, Invited the King to the Caſtle of *Reuthen* (in the abſence of the Earl of *Arran* and *Lenox*) and there detain'd him, not

not permitting him to walk abroad; all his Truſty Servants they remov'd from him, and Compel'd the King by Letters to Queen *Elizabeth* to approve and allow of this his Thraldom. After his Mother Queen *Mary* had ſent to Queen *Elizabeth*, complaining of the Uſage of her Son, he himſelf ſent Colonel *William Steward*, and *John Colvill* to the Queen of *England*; and after the Death of *Lenox* in *France*, the Surprizers being lifted up in their Conceits, thinking they had him ſafe enough; he, on a ſudden (tho ſcarce 18 years of age) with ſome few others, convey'd himſelf to the Caſtle of St. *Andrews*, to whom the Nobility Repair'd, with Armed Bands, fearing ſome danger might befall him; afterward with fair words he adviſed ſome of his Surprizers to go from Court to avoid Tumult, promiſing

ſing them Pardon, if they would crave it; but *Gowry* only asked Pardon, and ſubmitted himſelf, uſing this Diſtinction, that he had not offended in Matter, but in Form: and farther, *Baker* ſaith, *p.* 384. that *Gowry* was tried by his Peers at *Sterling*, *Anno* 1600. where being accus'd of many Treaſons, tho he gave colourable Anſwers to them all; yet was found Guilty, Condemn'd, and Beheaded; whoſe Head his Servants ſewing to the Body, committed to the Grave.

Baker farther ſaith, *p.* 428. At this time, *Anno* 1603. the King forgat not a Deliverance he formerly had; which tho it were in *Scotland*, yet he would have notice taken of it in *England*, which was this his Deliverance from the Conſpiracy of the *Gowries*, on the 5th of *Auguſt* 1600. three years

years before, and thereupon, *Friday*, being the 5th day, was by Commandment appointed to be Holy-Day; with Morning-Prayer, Sermon, and Evening-Prayer read, with Bonefires at Night, which was then, and after, during his Life, ſolemnly obſerv'd.

Auguſt the 6th. is the *Transfiguration*; (from *Transfiguro*, Lat. *to change ſhape*) a Feaſt Celebrated by the Papiſts in Memory of our Saviour's Transfiguring himſelf upon Mount *Thabor*, and ſhewing a Glimpſe of his Glory to his Apoſtles, St. *Peter*, St. *James*, and St. *John*; *And his Face* (ſaith the Text) *ſhone as the Sun, and his Garment became white as Snow*, Matth. 17. 2. and in them alſo unto us, for our encouragement to Vertue, Perſeverance in Faith and mutual Love one toward another.

St.

St. Laurence.

The 10th of this Month, is a Day Dedicated to St. *Laurence* (Lat. *flouriſhing like a Bay-Tree*; the ſame as *Daphnis* in Greek) who was Deacon to Pope *Xiſtus*, then ſitting in the Chair at *Rome*, a very Zealous Perſon, according to Tradition, for the Catholick Cauſe; who thereupon in the Primitive times, was by the Cruel and Barbarous Pagans, moſt inhumanely Broyled on a Gridiron, for the Faith of Chriſt; which Martyrdom he ſuffered with undaunted and matchleſs Fortitude. This is in the Roman, but not in our Rubrick.

The

The Assumption of the Blessed Virgin Mary.

The 15th of this Month is, *The Assumption of the Blessed Virgin Mary*, the Mother of the Holy *Jesus*, so call'd from *Assumo*, Lat. *to assume, or take up*; 'tis observ'd in Memory of her being Assum'd, or taken up (as the Papists confidently maintain) into Heaven, both Soul and Body after her Dormition, or Dissolution, and this is a constant Tradition of their Church. This is also in the Roman, not in our Rubrick.

St. Bartholomew.

The next is the Festival of St. *Bartholomew*, solemnized on the 24th of *August*. The Name is *Chaldee*, and signifies the Son of him that makes the water ascend.

He

He was Nephew (as ſome maintain) and Heir to a King of *Syria*; yet both an Apoſtle, and Martyr. He Preached the Glad Tidings of the Goſpel to the *Indians*, where he, by the Command of *Polemius*, King of *India*, was ſorely beaten with Cudgels, the firſt day; the next Crucified and Excoriated, or flean alive, while he was faſtned on the Croſs; and finally (ſtill breathing, and alive) Beheaded in the year of our Lord 51. For this Reaſon it was named *Duplex Feſtum*, ſome obſerving the 25th. as we the 24th of *Auguſt*. Here was a Complication of Puniſhments for no Crime at all. This is one of His Majeſtie's Collar-Days without Offering.

The 29th is the Decollation of St. *John Baptiſt*. Beheaded by *Herod*, at the requeſt of *Herodias*; which we have præmentioned

in the Feſtival of St. *John Baptiſt.*

Septemb. the 2d. On this day hapned that Dreadful Conflagration of the City of *London*, about one of the Clock in the Morning, *Anno* 1666. beginning at the Houſe of one Mr. *Farryner*, a *Baker* in *Pudding-Lane*, near *New Fiſh-Street*, which conſumed in four days time the greateſt part of this Flouriſhing Metropolis. 'Tis ſuppoſed to be fired by one *Robert Hubert* of *Roan* in *Normandy*, with one *Peidloe*, the chief, there being in all 23 Complices, as he confeſſed; for which he was hang'd at *Tyburn*, and dyed a Roman Catholick.

Nativity of the Blessed Virgin Mary.

The 8th of this Month is the *Nativity of the Blessed Virgin* Mary, (Heb. *Exalted*, or from *Marah*, as some conceive, *i. e. Bitterness*) which is a Festival observ'd by our Holy Mother the Church, in Commemoration of her Happy and Glorious Birth, who brought into the World the Author of all Life and Salvation, our Blessed Lord and Saviour, Jesus Christ.

Holy-rood-Day, or Holy-Cross.

The 14th. is the other *Holy-rood-Day*, or *Holy-Cross*, (the Invention of the Cross being on the 3d of *May*, which we have given you an account of) 'tis call'd

Holy Croſs, or *the Exaltation of the Croſs*, in Memory of the Exaltation, or ſetting up the Holy Croſs which was found by St *Helen*, (as we have already acquainted you) by *Heraclius*, the Emperor; who having regained it a ſecond time from the *Perſians*, after it had been given over for loſt, the ſpace of 14 years, carried it on his ſhoulders to Mount *Calvarie*, and there Exalted it with more than ordinary Solemnity.

Then follows the *Ember-Week*, according to the Rule before laid down, *Poſt Cineres*, &c. this being the third in the year, following *Holy-Croſs*, or *Holy-rood-Day*.

St. Matthew.

On the 21th of this Month, is Celebrated the Feſtival of St. *Matthew*,

thew, (Heb. *Reward*) an Apoſtle, and one of the four Holy Secretaries of the moſt Sacred Goſpel. He was by Birth a *Jew*, by Profeſſion a *Publican*, or *Toll-Cuſtomer*; was at length Converted, and became a Diſciple, Apoſtle, Euangeliſt and Martyr. He wrote the Goſpel of Chriſt in the Hebrew Language, and delivered it to *James*, the Brother of our Lord, who was at that time Biſhop of *Jeruſalem*. He Preached in the Kingdom of *Æthiopia*, where he was kindly entertain'd by the Eunuch (Chamberlain, or Chief Governor to *Candace*, Queen of *Æthiopia*; as it is Recorded in the Acts of the Apoſtles, *Acts* the 8*th*. 27*th*.) and was ſo ſucceſsful in his Teaching, that he prevail'd and perſwaded *Æglippus* the King, and his People to be Baptized; but after his Deceaſe, there ſucceeded him

one *Hyrtacus* by name, who Deteſted the Apoſtle, and therefore Commanded him to be run through with a Sword; which was accordingly done, *Anno Dom.* 71. This is one of His Majeſtie's Collar-Days, without Offering.

St. Michael the Arch-Angel.

The 29th of this Month is the Feaſt of St. *Michael* (Heb. *who is like God*) *the Arch-Angel* who figur'd Chriſt, or *Michaelmas*, that is, a Solemnity or Maſs in honour of St. *Michael*, Prince of the Heavenly Hoſt, and one of the Nine Orders of Angels, aſwel to Commemorate that famous Battle fought by him, and them in Heaven, againſt the red Dragon (or the Devil) and his Apoſtate Angels, *Apoc.* 12. in Defence of God's Honour; as

alſo

alſo (ſay the Romaniſts) to Commend the whole Church of God to their Patronage and Prayers; and by them 'tis nam'd the *Dedication of St.* Michael; becauſe there is a Church at *Rome*, dedicated on that day to St. *Michael* by Pope *Boniface.* This is one of King *Charles* his Offering-Days at His Court of *Whitehall.* And on this day alſo the Lord Mayor of the City of *London*, for the year enſuing, is Elected.

There is another Feaſt obſerv'd by the Romaniſts, call'd the Apparition of St. *Michael*, and is in Commemoration of his Wonderful Appearance on Mount *Garganus*, where (as the Papiſts fondly flatter themſelves) by his own appointment a Temple was Dedicated to him, in the time of Pope *Gelaſius.*

St. Luke.

October the 18th. is a Day Conſecrated to the Memory of St. *Luke* (Heb. *Taken*) the Euangeliſt. *Syria* was the Place of his Nativity; by Profeſſion he was a Phyſician of *Antioch*, after that an Euangeliſt, and the Holy Penman of the Acts of the Apoſtles in their Peregrination; but eſpecially of St. *Paul*'s. He died at *Epheſus*, in the 84th year of his Age, where he was inhum'd, *Anno Chriſti*, 74; and was (together with *Andrew* and *Timothy*) Tranſlated to *Conſtantinople*, many years after, in the Reign of *Conſtantius*, Son of *Conſtantine* the Great; but *Nicephorus*, the Hiſtorian ſays, that he was Hang'd on a Green Olive-Tree. This is one of His Majeſtie's Collar-Days, without Offering.

The

The 21th of this Month Dedicated to *Urſula* (Lat. *a little She-Bear*) The Name of a Female Saint heretofore of great Honour, and ſtill continued in the Calendar, and this Day was kept ſolemnly in Commemoration of a Famous, Religious Britiſh Virgin, who notwithſtanding the Tenderneſs of her Sex, and her Zeal for the true Religion, was moſt Inhumanly Martyred under *Attila* King of the *Huns*; ſtyled *Flagellum Dei*, a Bloody, but Valiant *Scythian*, who over-ran *Italy*, and *Gallia*; and at the Perſwaſion, or rather Intreaty of Pope *Leo*, retired into *Hungary*.

St. Simon and Jude.

The 28th is the Feſtival of St. *Simon* and *Jude*. *Simon* (Heb. *Hearing*, *or Obedient*) ſirnamed

Zelotes (Gr. *Fervent*) was born in *Cana*, a Town of *Galilee*, the Son of *Mary* and *Cleophas*, as *Euſeb.* affirms, *L.* 3. *C.* 11. and taught the Goſpel in *Ægypt* and *Perſia*; from thence he returned, and ſucceeded St. *James* in the Biſhoprick of *Jeruſalem*; where, under the Reign of the Emperor *Trajan*, he was Crucified in the 120th year of his Age, and conſequently the laſt Martyr of all the Apoſtles. St. *Jude* (Heb. *Jude*, *Judah*, and *Jehudah*; all three ſignifie Confeſſion called alſo *Thaddæus* and *Lebbæus*) Preached the Holy Goſpel to the *Edeſſæans*, a ſort of People of *Edeſſa*, a City of *Syria*, and throughout all *Meſopotamia*; he was Murdered at *Berytus*, a City of *Phœnicia*, in the Reign of *Agbarus*, King of *Edeſſa*, according to the moſt Authentick Tradition, where he was very Honorably Sepulchred, in the year of our Lord,

Lord 21. This is one of His Majeſtie's Collar-Days, without Offering.

The next day after, being the 29th, is a day whereon the Elected Mayor for that year, accompanied with the Aldermen of *London* on Horſeback to the River of *Thames*; and the Companies of Freemen wait upon him in Barges, with Drums and Trumpets, to *Weſtminſter*, and there he walks with the Aldermen round the *Hall*, and then goes up to the Exchequer, where he is Sworn, and returns to the City; and at his Landing, he is waited upon by ſeveral Companies of Soldiers, and ſeveral ſtately Pageants are erected, and carried about in a Triumphant manner.

All Saints.

November 1ſt. Begins with the Feſtival of *All Saints*, or *Allhallows*, and this time is commonly call'd *Allhallontide*; 'Tis a Solemnity in Honour and Memory of all the Saints, (as the Papiſts maintain) that ſo at leaſt they may obtain the Patronage and Prayers of them all; ſince the whole year is much too ſhort to afford us a Particular Feaſt for every Saint.

All Souls.

The next day, *Novemb.* 2d. is *All-Souls*; a Day Inſtituted by the Church of *Rome*, in Commemoration of all the Faithful departed this Life; that by the Prayers and Suffrages of the Living, they may be diſcharged of their purging Pains, and at laſt obtain

obtain Life Everlaſting; to this purpoſe the Day is kept Holy till Noon. Hence proceeds the Cuſtom of *Soul-Maſs Cakes*, which are a kind of Oat-Cakes, that ſome of the Richer ſort of Perſons in *Lancaſhire*, and *Herefordſhire* (among the Papiſts there) uſe ſtill to give the Poor, on this Day; and they in Retribution of their Charity, hold themſelves obliged to ſay this old Couplet,

——*God have your Saul*
Beens and all.

Both theſe days were of ſuch eminent obſervance with our Anceſtors, that they ſtill continue no Court-days at *Weſtminſter-Hall*, but are the Lawyers and Judges Holy-days. *All-Saints* is one of His Majeſtie's Offering-Days at *Whitehall*, and one of the Houſhold-days, when the Beſant is given

given by the Lord Steward; or one of the other White-Staff-Officers.

November the 5th, commonly call'd *Gun-Powder-Treason-Day*, *Anno* 1605. and in the third year of the Reign of King *James*, in *England*, of Happy Memory, of which take this Brief Narrative Collected out of Sir *Richard Baker*, in the said King's Reign. The 19th day of *March* was a second Parliament appointed to sit at *Westminster*, & the said Parliament beginning, the King made a long and Loving Speech to both Houses wherein he signified the Cause of his Calling it; but in the time, when it should have proceeded, there was suddenly discovered a Plot of Treason, so Damnable, and Foul, that Posterity will hardly think it true, when they shall hear of it. The Plot

was

was to blow up with Gun-powder both Houſes of Parliament, at a time when the King, Prince, and all the Nobility ſhould be ſitting in the Upper Houſe, and all the Knights and Burgeſſes in the Lower.

The Principal Contriver of this Plot, was *Robert Cateſby*; a Gentleman of great account in *Northamptonſhire*, deſcended from that *Cateſby*, who had been a ſpecial Councellor of King *Richard* the 3d. to whoſe Family the Divine Providence had now ordain'd a diſaſtrous Period. This *Cateſby*, not able to perform the Work alone, draws in many to aſſiſt him; as namely, *Tho. Piercy*, *Tho. Winter*, *John Graunt*, *Ambroſe Rookwood*, *John Wright*, *Francis Treſham*, *Guido Fawks*, and at laſt Sir *Everard Digby*, all earneſt Papiſts, and all bound by Oath,

Oath, and by receiving the Sacrament, To be ſecret for effecting this Plot, they hired a Houſe cloſe adjoining to the Upper Houſe of Parliament, where they were to dig through a Wall for the fit placing of their Powder; about *Candlemas* they had wrought the Wall half through, and ſuddenly they heard a noiſe in the next Room, which made them fear they had been diſcovered; but ſending *Guy Fawks* (who went now under the Name of *John Johnſon*, as Mr. *Piercy*'s Man) to ſee what the matter was, he brought word, that it was a Cellar, where Sea-Coals had been laid, and were now a Selling, and the Room offered to be Let for a yearly Rent: this Room therefore, as moſt fit for their purpoſe, being right under the Parliament-Houſe, Mr. *Piercy* preſently went and hired, laying into it 20 Barrels

rels of Powder, which were covered with Billets and Faggots, that they might not be diſcovered.

Thus the 1ſt part of the Plot was put in good readineſs, it now remain'd to conſider what was to be done, when the Blow ſhould be given, intending to ſurprize the Duke of *York*, who was abſent, and the Lady *Elizabeth*, at the Lord *Harrington*'s, in *Warwickſhire*, where ſhe then lay, under pretence of a Match at Hunting, near *Dunchurch*; but their Tenderneſs, leſt their Friends ſhould Periſh, overthrows them; for to prevent ſuch Promiſcuous Slaughter, a Letter was framed, and ſent to the Lord *Monteagle*, Son and Heir of the Lord *Morley*, brought him by one of his Foot-men, which he receiv'd from an unknown Man

in

in the Street. The Letter was as followeth.

My Lord,

OUt of the Love I bear to ſome of your Friends, I have a care of your Preſervation; therefore I would wiſh you (as you tender your Life) to forbear your Attendance at this Parliament; for God and Man have Concurr'd to Puniſh the Wickedneſs of this Time; and think not ſlightly of this Advertiſement; for tho there be no Appearance of any ſtir, yet I ſay, they ſhall receive a terrible Blow, this Parliament, and yet ſhall not ſee who hurts them. This Counſel is not to be Contemn'd,

temn'd, becauſe it may do you good, and can do you no harm; for the Danger is paſt, as ſoon as you have burn'd this Letter; and I hope you will make good uſe of it.

My Lord having read this Letter, tho much perplex'd, yet went preſently to the Court, (the King being then a Hunting at *Royſton*) and delivered it to the Earl of *Salisbury*, Principal Secretary of State; and the Earl having read it, acquainted firſt the Lord Chamberlain with it, and then the Lord Admiral, the Earls of *Worceſter*, and *Northampton*; who, as ſoon as the King was return'd from Hunting, acquainted him with it; but the King apprehended ſome Violent Motion, and that it muſt be ſome ſudden danger by Blowing

up

up with Powder; and diligent ſearch being made by the Lord Chamberlain, and the Lord *Monteagle*, who entring the Cellar, found great ſtore of Faggots and Billets, and more diligent ſearch being made, there were found under the Billets 36 Barrels of Powder, together with other Inſtruments fit for their purpoſe, and apprehended *Fawx* there, and found in his Pocket a piece of Touch-wood, a Tinder-box to light the Touch-wood, and a Watch, which Mr. *Piercy* had bought the day before, to try the ſhort, or long burning of the Touch-wood, that was prepared to give fire to the Train of Powder. Moſt of the Confederates met at *Dunchurch*, according to Agreement; but the Plot being thus Diſcovered, *Cateſby* & *Piercy* were both ſlain, coming out of Mr. *Littleton*'s Houſe in *Worceſterſhire*;

ſhire; ſo were *John* and *Chriſtopher Wright*, the reſt taken; and on the 27th of *January* following, a Commiſſion was directed to divers Lords, and Judges of both Benches, for Trial of the reſt of the Confederates, who were all Condemn'd, and had Judgment to Die; and on the *Thurſday* following, Sir *Everard Digby*, *Robert Winter*, *Graunt*, and *Bates*, were accordingly Drawn, Hang'd, and Quarter'd at the *Weſt End* of St. *Paul*'s Church, *London*; and on *Friday* the other four, *Tho. Winter*, *Keyes*, *Rookwood*, and *Fawks*, were Executed in the *Parliament-Yard* at *Weſtminſter*. This Plot was Diſcovered to the Rejoycing of all People; inſomuch that the King of *Spain*'s, and the Arch-Duke's Embaſſadors made Bone-fires, and threw Money among the People, in token of Joy.

And

And now King *James*, not to be unmindful of the Lord *Mounteagle*, for being the means of Diſcovering this Treaſon, gave him in Fee-farm of Crown-Lands 2000 *l.* to him and his Heirs, and 500 *l.* a year beſides, during his Life; and not to be Unthankful to God for the Deliverance, he cauſed the 5th of *November*, being the day of the Diſcovery, to be kept Holy with Prayers, and Thankſgiving to God, which was then ſolemnly perform'd, and hath been ſince, and is likely for ever to be continued.

The 28th of *March* following, *Henry Garnet*, Provincial of the *Engliſh* Jeſuits, was Arraign'd in *Guild-hall*, for concealing the aforeſaid Treaſon, where he had Judgment to be Drawn, Hang'd, and Quarter'd; and accordingly on the 3d of *May*, was Drawn from the

the *Tower* unto the *West End* of St. *Paul's* Church, and there Executed.

At his Death he Confeſſed his Fault, asked Forgiveneſs, and Exhorted all Papiſts never to Attempt any Treaſon againſt the King, or State, as a Courſe which God would never proſper. By an Act 3d *Jac.* 'tis ordain'd, that all Perſons appear at their Pariſh-Church, for the Obſervation of this Day. This is one of his Majeſtie's Collar-days without Offering.

Queen Katharines Birth-Day.

November the 15th, is the *Birth-Day* of our moſt Gracious Queen *Katharine* (Gr. *Pure*) whom God preſerve, and grant her length of Days, Health and Happineſs in this world, and in the world to come.

The

The 19th of this Month is Celebrated in Commemoration of the Nativity of our King *Charles* the First, of Blessed Memory, a Royal Monarch, and Glorious Martyr, who was born this day, at *Dunfernling*, in *Scotland*, *Anno Dom.* 1600 and is placed in our English Rubrick.

Presentation of the Virgin Mary.

The 20th, or as ours hath it the 21th of this Month, is the *Presentation of the Virgin* Mary, in the Roman Rubrick; a Feast in Commemoration of her being presented in the Temple at the age of three years, where she Vowed her self to God, both Soul, and Body.

St.

St. Clement.

The 23th, is Dedicated to St. *Clement* (Lat. *Merciful*) who was Fellow-Labourer with St. *Paul*, and according to all Probability, *Rome* was his Native Place, deſcended of a Noble Race; his Father's Name *Fauſtinus*, or as ſome think *Fauſtus*; he was the Youngeſt of three Sons, he had the good fortune to be under the Pupilage of St. *Barnabas* in *Judæa*, who came to *Rome*, and followed him to *Alexandria*, *Judæa* and *Cæſarea*, where he met with St. *Peter* who Diſcipled, Baptized, and as ſome over-conſecrated him Biſhop of *Rome*. Now that which made him Martyr was this: He had Converted the Noble Roman Lady *Theodora*, and her Husband *Siſinnius*, Kinſman and Favorite to the then late Emperor *Nerva*;

and for this *Torcutianus*, a Grandee of *Rome*, with the Mutinous Rabble, charging him with Magick and Sorcery, the Emperor being acquainted therewith by *Mamertinus*, the Præfect, he return'd this Answer, That he should either Sacrifice to the Gods, or be Banished to a disconsolate City, beyond the Pontick Sea, and was Transported thither to dig in the Mines, a horrid Punishment, *Et morti proxima*; here he Converted great Numbers, which incensed them so highly, that *Aufidianus* the President by the Emperor's Order, Commanded he should be cast into the Sea, that the Christians might not find his Body. There are many Miracles handed down to us by Tradition of this Pious Man; for which, see Dr. *Cave's Apostolici*; for we design but an Abridgment. He was thus destroy'd on the 24th, or as some say, the 9th of *November*,

ber in the 3d year of the Emperor *Trajan*, about two years after his Exile, he having been nine years, and ſome controverted Months Biſhop of *Rome*.

St. Andrew.

The 30th day of this Month, is the Feſtival of St. *Andrew* (Gr. *Manly*) the Brother of *Simon Peter*; by Profeſſion an Indigent Fiſherman, yet an Holy Apoſtle, and at length a Bleſſed Martyr, who Inſtructed the *Scythians*, *Sacians*, *Sogdians*, and the Inhabitants of the middle *Sebaſtopolis*, in the Goſpel of Chriſt. After this he Preached in *Cappadocia*, *Galatia*, *Bithynia*; and all along the *Euxine Sea*: Laſtly, in *Thrace*, *Macedonia*, *Theſſaly* and *Achaia*; where in the Reign of the Emperor *Veſpaſian*, he was Crucified by the King of the *Edeſſæans*, *Ægeas* by Name, and Sepulchred at *Patris* a City of *Achaia*, *Anno*

Dom. 80. or thereabout. This is one of his Majestie's Collar-Days without Offering.

Advent-Sunday.

The next is *Advent-Sunday*, so call'd *ab Adventu Domini in Carnem*, and they are four in number Instituted by the Holy Church, to the end, that from the first of them, until the Nativity of our Blessed Lord, we might prepare our Minds for a sober Life, and Pious Meditation of his Birth then approaching. *Parate viam Domini, rectas facite semitas Dei nostri*; and this is the last of the Moveable Feasts in the Calendar.

The 8th of *December*, is the *Conception of the Virgin* Mary, a Feast among the Romanists, Celebrated in Memory of her Miraculous Conception, who was conceiv'd by her Paren:

Parents St. *Joachim* and St. *Anne* in their old and infirm Age, and Sanctified from the very first instant in her Mothers Womb.

The 13th of this Month, is in remembrance of St. *Lucia* (Lat. *Lightsom*, or *Bright*) who is by Tradition reputed to be an Unspotted Virgin, and Resolute Martyress. This is usually counted the Winter *Solstice*, at which time the Sun comes to the Tropick of *Capricorn*.

The next Week ensuing is the 4th and last *Ember-Week* in the year.

St. Thomas.

The 21th is Dedicated to St. *Thomas*, the Apostle (*Tho.* is Hebr. *a Twin*, or as some will have it, *Bottomless pit*, he was sirnamed *Didymus*, Gr. *a Twin*, because a

Twin-born, or on ſome ſuch occaſion) was our Saviour's Holy Apoſtle and Martyr, who inſtructed the *Parthians*, *Medes* and *Perſians* in the Goſpel; as alſo the *Caramanians*, *Hircanians*, *Bactrians* and *Magicians*, and was at laſt wounded to death with a Dart at *Calamina*, a City in *India*; and there honorably Interr'd, *Anno Chriſti* 35. This is at *White-hall* one of the King's Collar-days without Offering.

Nat. Chriſt.

The 25th of *December*, beyond all Controverſie, is the Day of our Saviour's Nativity at *Bethlehem*, or *Chriſtmas-Day* (as the *Saxons* uſe to term their Feaſts, from the Maſs appropriated to the day, of which you have an account before) which is ſufficiently and Learnedly prov'd by Modern Authors, namely, *Edward Fiſher* Eſq;

in

in his *Vindication of our Gospel-Festivals*, and the Great *Selden* in his Θεάνθρωπος, or *God made Man*; and by the Ancients St. *Austin* and St. *Chrysostom*. And of old *Epiphany* (which is Manifestation) was taken for *Christmass* Day upon this Identity of the word, it being the time, when our Saviour was incarnated, or manifested in the flesh. In the North of *England*, 'tis commonly call'd *Yule*, from the Latin *Jubilum*, which imports a Time of Joy and Festivity. The Latin or Western Church nam'd it *Luminaria*, or the Feast of Lights; because therein were used abundance of Lights and Tapers; or rather, (as some conceive) because Christ the Light of Lights; the true Light then came into the World; and this is the Foundation and Basis of all the other Christian Festivals, and to be Celebrated with greatest Solemnity and Vene-

ration. This is a Grand day in His Majesties Court, and one of the Houshold-days, when the Besant is to be given by the *Lord* Steward, or one of the White-Staff Officers.

Immediately after *Christmas*, follow as Attendants upon that high Festival, St. *Stephans*, St *Johns*, and St. *Innocents*; not that this was the very time of their Suffering; but because none are thought fitter Attendants on Christ's Nativity, who have laid down their *Lives* for him, from whose Birth they receiv'd Spiritual *Life*. Dr. *Spar. Rationale* of these as they succeed in the Calendar.

St. Stephan.

First of St, *Stephan*, (Gr. *a Crown*) The Proto-Martyr; the *Holy* Writ gives us no particular Satisfaction, of the Countrey, Parents, or Relations

tions of this Pious and Zealous Christian. He was a *Jew* without question, and by the Ancients agreed to be ordained one of the 7 Proto-Deacons; *Ut bona communia curaret, eaq; viduis & Pauperibus rectè distribueret*; which was but part of their Office; for they were elected by our Lord to be the Apostles Coadjutors and Fellow-Labourers, not only to distribute justly the Alms of the Church, according to their emergent Necessities; but to Baptize, Preach and Absolve too in some Cases. *He* zealously and strennously confuted the Jews in their erroneous Tenets concerning the true Messiah; maintaining that Jesus of *Nazareth* was the true one foretold by the Prophets; *He* was for this accused of Blasphemy, Condemned and Stoned by the Jews at *Jerusalem*, *An. Dom.* 35.

St.

St. John.

The next in order is St. *John*'s, (*John* in the *Hebr.* signifies *Gracious*) who was the Brother of *James*, an Evangelist, and the best Beloved Apostle. *He* taught the Gospel to the *Asiaticks*, but the Tyrant *Trajan* Banished him into *Patmos*, an Isle in the *Ægean* Sea, where he pen'd his *Holy* Gospel, which was afterward published at *Ephesus* by his Deacon and *Host*. After the death of the Emperor, he return'd to *Ephesus*, and continued there till he lived 120 years, and then died of an Apoplexy, in the year of our Saviour's Incarnation 104.

Innocents.

The 28th. *Innocents*, or *Childermass-Day*, that is the Feast of the Children,

Children, the *Holy* Innocents of *Bethlehem*, who were Maſſacred by *Herod* the Great moſt Inhumanely in our Saviour's ſtead, tho not for his ſake; among whom, his own Son (as *Hiſtorians* affirm) eſcaped not the fate of his Cruelty; which extorted this ſaying, from the Emperor *Auguſtus Cæſar*; *Melius eſt eſſe Herodis Porcum, quam Puerum*; It is better to be *Herod*'s *Hog*, than his Son.

Dr. *Sparrow* in his *Ration.* ſaith upon the account of theſe three Feſtivals. There are three kinds of Martyrdom. 1. In Will, and Deed, which is the *Higheſt*. 2. In Will, but not in Deed. 3. In Deed, but not in Will. In this order they attend. St. *Stephan* 1ſt, who ſuffered both in Will and Deed; next, St. *John*, who ſuffered Martyrdom in Will, but not in Deed; being Miraculouſly delivered out

of

of the boyling Cauldron into which he was put before *Pont. Latin* in *Rome*. *Laſtly*, the *Holy Innocents*, who ſuffered in Deed, but not in Will; yet are reckoned among the Martyrs, becauſe they ſuffered for Chriſt, whoſe Praiſe theſe his Witneſſes Confeſſed and ſhewed forth, not in ſpeaking, but in dying.

And thus we have done with the Feſtivals; only it is obſervable, that as the Romaniſts open, ſo they cloſe the year with a Feſtival in the Popiſh Rubrick, tho not in ours, which is the laſt day of *December*, and conſequently of the year as to our Method, being a Day Dedicated to the Memory of *Sylveſter*, who once ſate in the Seat of *Rome*, and died a Confeſſor. This is in the Roman, not our Rubrick.

Now

Now I conceive it will not be amiſs to give you a juſt, but Conciſe account of the Vigils and Faſts of the Church on the Eves of the Feaſts. *Vigil* comes from the Lat. *Vigilo*, and ſignifies *to watch*. In the time of the Apoſtles, and for ſome continuance after, when Perſecuted and Diſperſed Chriſtians durſt not appear in Publick, by reaſon of the many Treacheries and daily ſnares laid for them by their violent Perſecutors, they were compell'd for their own Preſervation, and Self-ſecurity to Aſſemble in private Holes, Corners, and Subterranean Places, to Exerciſe their Religion, and Perform their Devotion to their God. But in the Primitive times immediately ſucceeding the Bleſſed Apoſtles, when they apprehended no danger of Perſecution, they Faſted and watched in their Oratories all the whole *Eaſter*-Week (but thoſe

Faſts

Fasts are now voluntary, and not injoyn'd; for there is no Fast commanded betwixt *Easter*, and *Whitsunday*, *Christmas*, and *Epiphany*) and the Vigils of this Festival, by large Waxen Tapers, were made as Light as day, through the whole City, to represent mystically the Light of Salvation, then ready to diffuse it self all over the Universe. And this is the Original of that usage among Christians, both Men and Women, to Watch and Fast on the Eves of their High Solemnities in the Churches, and at the Tombs of the Saints departed; the Authors of which custom are credibly Reported to be *Diodorus* of *Antioch*, together with *Flavianus*; but in process of time, this Usage at watching and fasting at Sepulchres was at the perswasion of *Leontius*, then Bishop of *Antioch*, restrained to the Church only,

Anno

Anno 375. The Watch by Night they uſed to divide into four parts: the 1ſt Vigil began at 6 in the Evening, and continued til 9; the 2d. at 9, and continued till 12; the 3d. from 12 to 3; and the 4th from 3 to 6 in the Morning. But at length theſe Promiſcuous Nocturnal Vigils were the Cauſe of Great Impiety, as ſome are of Opinion, therefore Women were denied admiſſion, becauſe as the Canon ſaith, under the pretext of Prayer, many Crimes were ſecretly Committed, at length the Vigils themſelves were prohibited, (tho not for the reaſon aforeſaid, others are of opinion; but rather becauſe Zeal and Fervour in Religion grew cool, and Chriſtians became more remiſs in their Devotion) and the Faſts now obſerv'd on the Eves of great Feſtivals were Inſtituted in their room; yet they ſtill retain the name of Vigils, as being

being the Denomination of a Duty requir'd therein, this was confirm'd by Pope *Innocent* the 3d, about the year of the Incarnation 1210.

Thus you have a ſhort and true account of all the Feaſts, Faſts, Vigils, both of the Engliſh and Romiſh Rubrick; with ſeveral other Holy-days not heretofore taken notice of in Treatiſes of this Nature.

FINIS.